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SCS #1351

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AN  
ASSERTION  
OF  
The Government of the Church  
OF  
SCOTLAND,  
IN

The points of Ruling-Elders, and of  
the Authority of Presbyteries and Synods.

With a Postscript in answer to a Treatise lately  
published against Presbyteriall Government.

*By George Gillespie*

Gesta Purgat. Cæcil. & felic.

*Adbibete Conclericos & Seniores plebis Ecclesiasticos viros, & inquirent  
diligenter quæ sint iste dissensiones.*

August. epist. 118.

*Quorum (conciliorum) est in Ecclesia saluberima autoritas.*

Edinburgh, Printed for James Bryson, 1641.

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## TO THE READER.

**I**T is high time for those who have been long praying for the peace of *Hierusalem*, and with bleeding hearts have beheld the sorrowes of *Sion*, now to bestirre themselves with an extraordinary diligence, and to contribute their most serious and uncessant endeavours, for the settling of these present commotions about Church affairs, in such a manner, that the sacred twins, *Truth* and *Peace*, may both cohabit under own roose; and that this great and good work of Reformation may not be blasted in the bud, nor fade in the flourish, but may be brought forward to that full maturity, which shall afford a harvest of joy to us, and to all the Churches of God.

One controversie there is about the government of the Church, and it is of such consequence, that were it well resolved upon, and rightly agreed, it should facilitate a right resolution in other matters which are in question. Now because *longum iter per præcepta, breve per exempla*, *the way is long by precepts, short by platforms*; therefore I have carefully observed the policie and government of other reformed Churches. And because the nearnesse of relation swayeth my affection at least half a thought more unto that which is *Scotlands* (*ceteris paribus*) then unto that which is more remote from us, therefore I was most solicitous to see a delineation of the government of that famously reformed neighbor Church; w<sup>ch</sup> when I had read, & read over again, I did conclude with my self, that if these two points at which most exception is taken, I mean the office of ruling Elders, and the authoritie of Presbyters and Synodes, which also are things common to the other reformed

reformed Churches) could be upon good grounds maintained, there is no other thing of any moment to be objected against it.

And with these thoughts I was so tossed, that I could not rest satisfied with the *Quid* without the *Quare*, but did conceive as great languor and desire for a *demonstration* of that form of Church-government, as before I had for a *declaration* of the same. Whereupon I have purchased to my self from *Scotland* this ensuing Treatise which having fully satisfied my owne minde in the asserting of those most contrôverted points, I have resolved to communicate and publish the same unto others, for the reasons following.

First, for the satisfaction of such as do through ignorance or mistaking stumble at such a form of Ecclesiastical government: I do not much marvell to see those that are of a simple understanding, so far conquered, as to scruple the office of ruling Elders, having heard the big words and lavish expressions of some opposites against the same; yet a poor peece it is which one of them would usher in with a tinkling Epistle, in which

*Projicit ampullas & sesquipedalia verba.*

He maketh offer to forfeit his life to justice, and his reputation to shame; if any living man can shew that ever there was a ruling Elder in the Christian world, till *Farel*, and *Viret* first created them. I shall not desire to take him at his word for his life, but if he be not able to give a satisfactory answer unto that which is here sayd both from Scripture, and from antiquity for ruling Elders, then hath he given sentence against his own reputation for ever. And so much the more, that having in that assertion of Episcopacie boldly averred, that the name of the Elders of the Church, in all antiquity comprehendeth none but Preachers and Divines; and that therefore none but they may be called *Seniores Ecclesie*, though some others happily may have the title of *Seniores populi*, because

Bishop Hall his  
assertion of E-  
piscopacie by  
Divine right.

because of their civill authority; notwithstanding the reading of the observations of *Iustellus*, and of both the *Cassians*, hath now so farre changed his tone, that in his late answer to *Meletymnus*, he acknowledgeth that beside Pastors and Doctors, and beside the Magistrates or Elders of the Cities, there are to be found in antiquity, *Seniores Ecclesiastici*, Ecclesiasticall Elders also; only he alleadgeth they were but as our Church-wardens, or rather as our Vestry-men: whereas indeed they were Judges in Ecclesiasticall controversies, and (in some sort) instructors of the people, as shall be made to appeare. Meane while we do observe what trust is to be given to this bold Speaker, who hath beene forced to yeeld, what he had before with high swelling words denied.

Another Instance of the same kinde is to be noted in his Remonstrance, when he speaketh of the prescript forms of prayer, which the Jewish Church had ever from the dayes of *Moses*, wherewith also *Peter*, and *John* when they went up into the Temple at the ninth hour of Prayer did joyn; to make good his allegiance, he addeth, *the forms whereof are yet extant and ready to be produced.* Yet this he handsomely eateth up in his defence; where he gives us to understand, that those set forms of prayer are indeed specified by *Capellus*, a writer of our owne Age; but that the book it selfe which contained these prayers, is perished a thousand years ago. Well, he is now content to say that once those forms were extant; and this (forsooth) he will prove from a certain Samaritan Chronicle in the custodie of his faithfull friend the Primate of *Amach*; wherein he hath found a story which transporteth him as much as the invention of the demonstration did *Archimedes*, when he cried *εὕρηκα, εὕρηκα, I have found it, I have found it.* Yet—*credit Judeus apella, Non ego*—But this lyeth not now in my way. Only (till a full answer be ready, I thought it not amisse to give some taste of the mans vaine arrogant humour; whose best weapons

weapons are great words. As for his last record which he fetcheth from *Abrahamus Scultetus*, against ruling Elders; all that and much more hath been, and here shall be abundantly confuted.

Others there be who call in question the power and authority of Ecclesiasticall Presbyteries, and of Synods, against which also some few Pens have been put to paper and have passed a censure no lesse hard then unreasonable, which (me thinks) might well have been spared, unlesse: there had been stronger and more convincing reasons for it. These I shall beseech, that with minds voyd of prejudice, they take into consideration the second part of this Treatise, written with no heat nor sharpnesse of words, but with plainnesse, and strength of reason: And withall I shall expect that they will not think the worse of the Author, for being ready to answer him that asketh a reason of him, or for writing a justification of the government of the Church of *Scotland*, to such as did desire to be more thoroughly resolved concerning the same; but that rather they will make use hereof, as a key by divine Providence put into their hands, to open a doore unto further light.

Secondly, there is so much the more reason for asserting those two points, by how much they have beene mainly opposed by Sathan; for he it was whose cunning conveyance of old, made the office of ruling Elders to come into desuetude, through the sloth, or rather the pride of the Teachers, as *Ambrose* complaineth; and yet time hath not so obliterate that ancient order, but that the footsteps of the same are yet to be seen in our Officialls, Chancellors, Commissaries, Church-wardens, and High-Commission men, yea at *Rome* it selfe, in the Cardinalls. The same old Serpent it was whose instigation made *Licinius* whiles he did intend the totall ruine of the Church, to fall upon this as the most effectuall means for his purpose, that he should straightly inhibit all counsellis, meetings, and

and conferencies concerning the affairs of the Church. By which meanes the Christians of his time were drawne into one of two snares. *Aut enim legem, &c.* for faith *Eusebius*, either it becomed us to be obnoxious to punishment by violating the Law, or to overthrow the Rites and Ordinances of the Church, by giving obedience in that which the Law did command: for great and waighty deliberations undertaken about things controverted, cannot proceed in any either manner or way, but by the right managing of Councils. The *Aminians* in the *Netherlands*, found out another of *Sathans* wiles; they were not able to hinder the assembling of a free and lawfull Synod, but for their next best, they required of the Synod of *Dort* twelve conditions, and the ninth was; that there should not be in that Synod any determination or decree concerning the matters in controversie, but only an accommodation or conference, and that still it should be free to the particular Churches, to accept, or to reject the judgement of the Synod: this was a way of endlesse controversie, and justly cried down in the Synod.

*De vero Const. lib. 1. cap. 44.*

*Vide acta Synod. Dord. Sess. 25.*

Moreover, Satan ever wise in his own principles, finding the Church of *Scotland*, like an invincible *Simpson*, by reason of such a constitution and government, as being preserved in integritie, could neither admit heresie, nor schisme, did make use of the Prelacie as his traiterous *Dalilah*, to betray that *Simpson*, into the hands of the now adverse *Philistines* the Papists, by stealing away both their ruling Elders, and the authority of their Presbyteries, and Synods: for he had well observed, that in these two things did their great strength lye, and that without these two, the Ministers of the Word being like so many *scope* *dissolute*, both sparred, and by themselves alone might easily be brought under the yoke. When thus the Romish-affected *Dalilah* had taken away their strength from them, she was bold to utter her insulting voice in the Service-book, and book of Canons, The *Philistines* be upon thee

thee *Sampson*, The Papiſts be upon thee *Scotland*. In this caſe they did not (as *Sampson* then) preſume that the Lord was with them as at other times; they knew he was departed from them: They cried out, *Return we beſeech thee O God of Hoſts, look down from Heaven, behold and viſit this Vine, and the Vineyard which thine own right hand hath planted.* They did again aſk the way to *Sion* with their faces thitherward, ſaying come, and let us joyne our ſelves to the Lord in a perpetuall Covenant that ſhall not be forgotten. And now (glory be to the great Name of God, in the Church throughout all generations) they have by his healing hand quickly recovered their ſtrength. Strength I may well call it, for ſayth a learned Divine, as in things which are done by bodily ſtrength, ſo in things which are managed by counſells, *vis unita fortior*, power being put together is the ſtronger: and in this he doth agree with *Bellarmin*; that though God by his abſolute power can preſerve his Church without Synods; yet according to ordinary providence, they are neceſſary for the right government of the Church. The interweaving and combining of ſtrength, by joyning the ruling Elders of every Congregation, with the Paſtor, or Paſtors thereof into a particular Eldership, by joyning alſo Commiſſioners, Paſtors, and Elders, from many particular Elderships, ordinarily into a claſſicall Presbytery, and more ſolemnly provinciall Synod. Finally, by joyning Commiſſioners, Paſtors, and Elders, from many claſſicall Presbyteries, into a Nationall Aſſembly; this doth indeed make a Church beuſifull as *Tirza*, comely as *Jeruſalem*, terrible as an *Armie* with Banners,

It is not to be expected, but this forme of Church government, ſhall ſtill be diſliked by ſome (whoſe diſlike ſhall notwithstanding the more commend it to all pious minds) I mean by prophane men, who eſcape not without cenſure under Presbyteries, and Synods, as they did under the Prelacie; by hereticks, who cannot finde fa-

vour with a Nationall Synod of many learned and godly men, as they did with a few Popish Prelats: by Matchavellians also, who do foresee that Presbyteriall Synodicall government, being conformed not to the Lesbian rule of humane authority, but to the inflexible rule of Divine Institution, will not admit of any Innovations in Religion, be they never so conduceable to politicall intentions. Psal. 64. 3.

Some there be *who whet their tongue like a sword, and bend their bowes to shoot their arrows, even bitter words.* They would wound both the office of ruling Elders, and the authority of Presbyteries and Synods, with this hateful imputation, that they are inconsistent with the honor and Prerogative of Princes. Sure I am, when our Saviour saith, *Render unto Cesar the things which are Cæsars, and unto God the things which are Gods;* he doth plainly insinuate, that the things which are Gods, need not to hinder the things which are Cæsars. And why shall it be forgotten, that the Prelates did assume to themselves all that power of determining controversies; making Canons, ordaining, suspending, deposing, and excommunicating, which now Presbyteries and Synods do claime as theirs by right. To me it appeareth a grand mystery, and worthy of deliberation in the wise Consistory of Rome: That the power of Presbyteries and Synods being meerly Ecclesiasticall, being rightly used, and nothing inchoaching upon the civill power, is notwithstanding an intollerable prejudice to Kings and Princes. But the very same power in Prelates, though both abused, and mixed with civill power, is not (for all that prejudiciall to Sovereignty. Math. 22. 21.

Yet if the fear of God cannot mollifie the tongues of these men, one would think that they should be bridled with respect to the Kings most excellent Majestie, who hath been graciously pleased to approve and ratifie the present government of the Church of *Scotland*, perceiving (I

trust) that Gods honour, and his honour, Gods Lawes, and his Lawes may well subsist together.

Rom. 14. 23.

Lastly, as in publishing this assertion I intend to satisfie the scrupulous, and to put to silence the malicious; so also to confirm the consciences of such as are friends and favourers to the right way of Church government. *Whatsoever is not of faith is sin*, saith the Apostle, yea though it be in a matter otherwise indifferent: how much more is it necessary that we haile not in our judgement concerning the government of the Church, but walk straight in the plerophory and full assurance of the same, from the warrants of the word of God; I say againe from the warrants of the word of God, for as it is not my meaning to commend this forme because it is *Scotlands*, so I hope assuredly that my Country-men will not dispise Gods Ordinance, because it is *Scotlands* practice, but rather follow them in so far as they follow Christ and the Scripture. This therefore I pray, that thy love may abound


Phil. 1. 9.

2. Tim. 2. 7.

yet more and more, in knowledge and in all judgement, that thou maiest approve the things that are excellent. *Consider what I say, and the Lord give thee understanding in all things, Amen.*



The



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# The Errata.

**G**ood Reader if thou wouldest not be stumbled in thy reading, be pleased to correct these faults following, especially such as may most breed a mistake, which are here marked after with this mark——Smaller errors thou wilt pardon.

**P**ag. 2. lin. 17. 2. 16. read 3. 16 p. 11. l. 8. *nostras* read *nostra*. 1b. l. 18. *νομοθετικῶς*, onely read *νομοθετικῶς* onely, p. 13. l. 9. commu-  
nication read excommunication, p. 16. l. 5 3. 15 read 3. 13. pag 44.  
l 22 He read Thirdly he, p 45. l. 18. *Sarbon* read *Sorbon*. p 52. l. 20.  
*κοινωνία* read *κοινωνία*. p 53. lib. 15. *Φεινομαυον* read *Φεινομαυον*. p.  
54. l. 24. Elders that, read Elders in the New Testament that——  
p. 74 l. 8. *Suctanus* read *Snecanus*, p 81. l. 28. 2 *Tim* read 1 *Tim*. p 83.  
l. 25. the court read that court, p. 85. l. 1. peace, and warre by, read  
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Brethient, hat read Brethren that, p. 98. l. 1. nobility read nullity  
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p. 100. l. ult. spoil read puzzle——p. 101. l. 22. right power read  
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p 116. l. 1. *πλείων* read *πλείων*, p. 120. l. 5. and read but——pag.  
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p. 125. l. 7. and not read no not. p. 127. l. 2. ont read up out. 1b.  
l. 21. alihe read alike, p. 133. l. 15. the the read their, p. 134. l. 13.  
right read rite——p. 135. l. 12. *tunque* read *cumque*, p. 138. l. 13.  
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that no, read proveth not that——

## In the postscript.

Pag. 8. l. 13. are read as, p 11. l. 6. masters read master, 1b. l. 15. of  
verb. read of the verb. p 12. l. 16. dele. p. 17. l. 11. it read as it, p 25. l.  
22. *Morellius* read *Morellius*, p. 29. l. 17. by the read to the, p. 32. l. 4.  
he read the, 1b. l. 26. *tenne* read *tenth*, p 43. l. ult. some read in some  
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clause read classe, 1b. l. 23. things read thing.

## Marginal faults.

Pag. 6 4. 88. read q. 88. p. 33. adde *Bils. de gub. eccles. cap. 4.* pag 53.  
p. 31. 1b 2 read lib. 1. 1b. d. of read def. p 91. *art. de* read *art. de*, pag.  
104. lib. 2 read de rep. eccl. lib. 2 p. 176. ex 18. read & 18.

## In the postscript.

Pag. 33. *dyp.* read *diff.* 1b. ex *dyp.* read & *diff.*





*The first part,*

CONCERNING  
RVLING ELDERS.

CHAP. I.

*Of the words Elder, Lay Elder, Ruling Elder.*



THE word *Elder* answereth to *Zaken* in the Hebrew, & *πρεσβυτερος* in the Greek. It hath foure different significations, 1. It noteth Age. 2. Antiquity. 3. Venerability. 4. An office. In the first signification, *Elder* is opposed to younger, as 1 *Tim.* 5. 1. *Rebuke not an*  
A *Elder*

*Elder, but intreat him as a father, & the younger men as brethren, 1 Pet. 5.5. Likewise ye younger submit your selves unto the Elder.* In this sense was the Apostle *Iohn* called the *Elder*, because hee outlived the other Apostles, 2 *Iohn* 1. and 3. vers. 1. In the second signification *Elder* is opposed to *Moderne*, *Mat. 15. 2. Why doe thy Disciples transgresse the tradition of the Elders.* That is, of them of old time, *Mat. 5. 21.* In the third signification we finde the word, *Isa. 3.* where the Lord saith, that he would take away from Israel *the prudent and the ancient, wezaken*; that is, the worthies among them, and such as were respected for wisdom. The same word, (and peradventure in the same sense) is turned *Elder*, *Exod. 2. 16. Eib-akne Israel, the Elders of Israel.* So the Spanish *Seijor*, the French *Seigneur*, the Italian *Signore*, all comming from the Latine *Senior*, signifie a man of respect, or one venerable for dignity, gifts, prudence, or piety. Contrariwise, men of no worth, nor wisdom, men despicable for lacke of gifts and understanding, are called *Children*, *Isa. 3. 4. 12. Ephes. 4. 14.* But it is the fourth signification which we have now to do withall, and so an *Elder* is a spirituall officer, appointed by God, and called to the government of the Church, *Acts 14. 23. When they had*  
by

by voyces made them Elders in every Church. They have the name of Elders, because of the maturity of knowledge, wisdom, gifts and gravity, which ought to be in them: for which reason also the name of *Senators* was borrowed from *Senes*.

Before we come to speake particularly of those Elders of which our purpose is to treat, it is fit we should know them by their right name, lest wee nick-name and mis-call them. Some reproachfully and others ignorantly call them Lay Elders. But the distinction of the Clergie & Laity, is Popish and Antichristian; and they who have narrowly considered the records of ancient times, have noted this distinction as one of the grounds whence the mystery of iniquity had the beginning of it. The name of Clergie appropriate to Ministers, is full of pride and vaine-glory, and hath made the holy people of God to be despised, as if they were prophane and uncleane in comparison of their Ministers. *Gerard* likeneth those who take to themselves the name of the Clergie, to the Pharisees, who called themselves by that name: for that their holinesse did separate them from the rest of the Jewes: for this Etymologie of the name *Pharisee*, hee citeth *Tertullian*, *Origen*, *Epiphanius*, *Ambrose*, and consumeth it from

Catal. test.  
verit. lib. 2. col.  
98. Ostand.  
cent. 1. p. 81.

Loc. theol. t. 6.  
n. 37.

Synod. Turon.  
2, Can. 3. Syn.  
Constant. 6.  
can. 69.

Luke 18.10. Hence was it that some Coun-  
cels discharged the Laity from presuming to  
enter within the Quire, or to stand among  
the Clergie neere the Altar. Two reasons  
are alleadged why the Ministers of the  
Church should bee called *κλνρς*. First, be-  
cause the Lord is their Inheritance: secondly,  
because they are the Lords inheritance. Now  
both these reasons doe agree to all the faith-  
full people of God: For there is none of the  
faithfull, who may not say with *David, Psal.*  
*16.5. The Lord is the portion of my inheritance;*  
and of whom also it may not bee said, that  
they are the Lords inheritance, or lot:  
for *Peter* giveth this name to the whole  
Church, *1 Pet. 5.3.* Where (if it were need-  
full) we might chalenge Bishop *Hall*, who  
borroweth a glosse from *Bellarmino* and *Gre-*  
*gorius de Valentia*, telling us, that *Peter* char-  
geth his fellow Bishops not to dominier over  
their Clergie; so shutting out of the Text,  
both the duty of Pastors, because the Bishops  
onely are meant by Elders; and the benefit  
of the people, because the inferiour Pastors  
are the Bishops flocke, according to this  
glosse: for *Peter* opposeth the *Lording over*  
*the κλνρς*, to being ensamples to the Flocke:  
Surely, if this Popish Glosse bee true, Prote-  
stants in their Commentaries and Sermons,  
have

Of Episcop. by  
divine right,  
pag. 212.

have gone wide from that Text. But *Matthias* the Apostle was chosen by lot. Act. i. 26.  
 What then? By what reason doth the Canon law draw from hence a name common d. 21. c. 1. clericos  
 to all the Ministers of the Gospell? Let us  
 then banish from us such Popish names, and  
 send them home to Rome. *Bellarmin* thought De cleric. lib. 1. cap. 1.  
 we had done so long ere now: for he maketh  
 this one of his controverted heads: Whether  
 wee may rightly call some Christians the  
 Clergie, and others the Laity, or not, ascribing  
 the negative to Protestants, the affirmative  
 to the Church of Rome.

Yet beside the Clergy and the Laity, Pa- Bell. præ far. ante lib. de cleric.  
 pists hold that there is a third sort in the  
 Church distinct from both, whom they call  
*Regulares*. These are such of their religious  
 orders, as are not taken up with contem-  
 plation alone (like the Monkes) but with a- Bell. lib. 2. de mon. cap. 1.  
 ction; such as the Dominicans, Franciscans,  
 &c. Who helpe and assist the Clergy in  
 their Ecclesiasticall imployments, though  
 they themselves bee not admitted into any  
 particular charge in the Church. Now bee  
 who will needs side with the Papiſts in the  
 distinction of Clergy and Laity, may also  
 with them admit a third member of the di-  
 stinction, and make ruling Elders of that  
 sort; especially since the reason why the re-  
 gular

In 1. 2. 4. 88.  
art. 4.

gular Chanoins are assumed as helpers to Parish Priests, is, *propter multitudinem fidelis populi, & difficultatem inveniendi curatos sufficientes & idoneos*, saith Cardinall Cajetan, adding further, *male consultum populo Christiano invenitur sine hujusmodi supplemento*. Which reasons agree well to ruling Elders. For 1. Parishes containe so many, that the Minister cannot oversee all, and every one without helpe. 2. Sufficient and fit Ministers shall hardly bee every where found. 3. It is found by experience, that sinne and scandall are never well taken heede to, and redressed, where ruling Elders are not. To let all this passe, if any man will needs retaine the name of Lay Elders, yet saith *Gersomus Bucerus*, What aspersiō is that to our Churches? is it any other thing then that which Papists object to us for admitting Lay men into Councils? They who have place in the highest and most supream assemblies of the Church, wherein the weightiest matters are determined, ought much more to be admitted into inferiour meetings, such as Presbyteries are.

De gub. eccl.  
pag. 28.

But if we will speake with Scripture, wee shall call them *Ruling Elders*, *Rom. 12.8. he that ruleth*, *1 Tim. 5. 17. Elders that rule well*. They are called ruling Elders, *non quia soli*

*solī sed quia solum praesunt.* Pastors rule the Church even as they doe; but Pastors doe something more, from which they may bee designed. Whereas the Elders of which wee are to speake, have no other employment, which can give them a designation, except the ruling of the Church onely. That wicked railer *Lisimachus Nicanor*, who assumed the name, but forgot to put on the vizorne of a Jesuit, in his congratulatory (I should say calumniatory) Epistle pag. 61. alledgeth that they are called ruling Elders, because the Ministers are their ruled Elders. If he were a Jesuit, he may remember that in their own society, besides their Priests, Doctors, Preachers, Confessionaries, &c. They have also *Rectores*, or *Regentes*; whose office it is to see the rules of their order kept, to observe the behaviour of every one, & when they perceive any seeds of Heresie, to signifie the same to the Provinciaall, and hee to the Generall. Yet are these *Rectores* among the lowest rankes of their officers, so that Jesuites need not stumble when wee call our Elder ruling Elders.

M. Elias Hasenmullerus.  
Hist. ordin. Jes.  
pag. 68.

## CHAP. II.

*Of the function of Ruling Elders, and  
what sort of Officers they be.*

Lib. 4. dist. 4.

NOTwithstanding, of all the multiplicity of Popish orders, yet *Peter Lombard* treading the vestiges of the primitive simplicity, did observe that the Apostles left only two sacred orders to bee perpetuall in the Church, the order of Deacons, & the order of Elders. The administration of Deacons is exercised about things bodily. The administration of Elders about things spirituall. The former about the goods: the latter about the government of the Church. Now Elders are of three sorts. 1. Preaching Elders, or Pastors. 2. Teaching Elders or Doctors. 3. Ruling Elders. All these are Elders, because they have voice in Presbyteries, and all assemblies of the Church, and the government of the Church is incumbent to them all: not onely to the Pastor and Elder, but to the Doctor also. The Bishop of *Dune* in his *examen conjurationis Scoticae*, p. 35. alledgeth, that our Church of *Scotland* did never yet determine whether Doctors and Deacons have right of voycing in the Consistories & Assemblies

Assemblies of the Church. But had he read our booke of Policie, hee might have found, that it excludeth Deacons from being members of Presbyteries and Assemblies, Cap. 8. but admitteth Doctors into the same, Cap. 5. *The Doctor being an Elder, as said is, should assist the Pastor in the government of the Kirke, and concur with the Elders, his brethren, in all Assemblies, by reason the Interpretation of the Word, which is onely Iudge in Ecclesiasticall matters, is committed to his charge.* But they differ, in that the Pastor laboureth in the word of exhortation, that is, by the gift of wisdome applieth the word to the manners of his flocke, and that in season and out of season, as he knoweth their particular cases to require. The Doctor laboureth in the word of Doctrine, that is, without such applications as the Pastor useth, by simple teaching he preserveth the truth and sound interpretation of the Scriptures, against all heresie and error. The ruling Elder doth neither of these, but laboureth in the government and policie of the Church onely. The Apostle hath distinguished these three sorts of Elders, 1 Tim. 5. 17. *Let Elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine.* Where, as Beza noteth, hee distinguisheth the Word,

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which

which is the Pastors part, from *Doctrine*, which is the Doctors part. Even as Rom. 12. 7. 8. hee distinguisheth teaching from exhortation: and 1 Cor. 12. 8. putteth *the word of wisdom*, and *the word of knowledge* for two different things. Now beside those Elders which labour in the Word, and those which labour in Doctrin, *Paul* speaketh to *Timothy* of a third sort of Elders, which labour neither in the Word nor Doctrin, but in ruling well. Hence it appeareth, how truly the Booke of Policie, Cap. 2. saith, That there are foure ordinary, perpetuall, and necessary Offices in the Church, the office of the Pastor, the Doctor, the Elder, and the Deacon: and that no other office, which is not one of these foure, ought to bee received, or suffered in the Church.

But when we speake of Elders, *Non personatos, &c.* we will not have disguised and histrionical men, puffed up with titles, or idols dead in sinnes, to be meant, but holy men, who being indued with faith in God, and walking in his obedience, God authorising them, and the Church his Spouse chusing and calling them, undertake the government thereof, that they may labour to the conservation and edification of the same in Christ, saith *Iunius*. A ruling Elder should pray for the Spirit and gifts

of his calling, that hee may doe the duties of his calling, and not bee like him that played the Souldan, but a Souter; hee must doe his office neither *ὑποκριτικῶς* and *pro forma*, hee himselfe being *Parcus Deorum cultor & infrequens*; nor *ἐριστικῶς*, doing all through contention and strife about particulars. *Si duo de nostras tollas pro nomina rebus, praelia* (I may say *Iurgia*) *cessarent, pax sine lite foret*: Nor *δυσπικτικῶς*, Empiring and Lording among his brethren and fellow Elders; *Whosoever will bee great among you, let him bee your minister*; and *whosoever will bee chiefe among you, let him be your servant*, saith the onely Lord and Head of the Church: Nor yet *ἀγαπητικῶς*, setting himselfe only to do a pleasure, or to get preferment to such as he favoureth; Nay, nor *κοινοδελτικῶς*, onely by establishing good orders, and wholesome lawes in the Church, but he must carry himselfe *ὑπηρετικῶς*, serviceably and ministerially: for as his Function is *Officium* and *Iurisdictio*, so it is *Munus*, a burdensome service and charge laid upon him.

Meum &  
tuum.

Math. 20. 26.  
27.

That a ruling Elder may bee such a one as hee ought to bee, two sorts of duties are requisite, *viz.* duties of his Conversation, and duties of his Calling. The duties of his conversation are the same which the Apostle

1. Tim. 3. 2. 3. *Paul* requireth in the conversation of the Minister of the Word, That he bee blamelesse, 4. 5. 6. 7. &c. 6. 11. Tit. 1. 6. 7. 8. having a good report, not accused of riot, or unruly, vigilant, sober, of good behaviour, given to hospitality, a lover of good men, just, holy, temperate, not given to wine, no striker, not greedy of filthy lucre, not selfe-willed, not soone angry, but patient, not a brawler, not covetous, one that ruleth well his owne house, having his children in subjection, with all gravity, one that followeth after righteousness, godlinesse, faith, love, patience, meeknesse, &c. These and such like parts of a Christian and exemplary conversation, being required of Pastors, as they are Elders, belong unto ruling Elders also. This being plaine, let us proceed to the duties of their calling.

For the better understanding whereof, we will distinguish with the Schoole-men, a two-fold power, the power of Order, and the power of Jurisdiction; which are different in sundry respects. 1. The power of Order comprehendeth such things as a Minister by vertue of his ordination, may doe without a commission from any Presbyterie, or Assembly of the Church, as to preach the Word, to minister the Sacraments, to celebrate marriage, to visite the sicke, to catechise,

catechise, to admonish, &c. The power of Jurisdiction comprehendeth such things as a Minister cannot doe by himselfe, nor by vertue of his ordination; but they are done by a Session, Presbytery, or Synod; and sometimes by a Minister, or Ministers, having Commission, and authority from the same, such as ordination and admission, suspension, deprivation and communication, and receiving againe into the Church, and making of Lawes and Constitutions Ecclesiasticall and such like; whereof we boldly maintaine, that there is no part of Ecclesiasticall Jurisdiction, in the power of one man, but of many met together in the name of Christ. 2. The power of Order is the radicall and fundamentall power, and maketh a Minister susceptible, and capable of the power of Jurisdiction. 3. The power of Order goeth no further then the Court of Conscience; the power of Jurisdiction is exercised in Externall and Ecclesiasticall Courts. Fourthly, the power of Order is sometime unlawfull in the use, yet not void in it selfe. The power of Jurisdiction when it is unlawfull in the use, it is also void in it selfe. If a Minister doe any act of Jurisdiction, as to excommunicate, or absolve without his owne parish, wanting also the consent

of the Ministry and Elders of the bounds where he doth the same, such acts are voide in themselves, and of no effect. But if without his owne charge, and without the consent aforesaid, hee baptise an infant, or doe any such thing belonging to the power of Order, though his act be unlawfull, yet is the thing it selfe of force, and the Sacrament remaineth a true Sacrament.

Now to our purpose. We averre that this twofold power of Order and of Jurisdiction belongeth to ruling Elders as well as to Pastors. The power of Jurisdiction is the same in both; for the power and authority of all Jurisdiction belongeth to the Assemblies, and representative meetings of the Church, whereof the ruling Elders are necessary constituent members and have the power of decisive voycing no lesse then Pastors. Howbeit the execution of some decrees enacted by the power of Jurisdiction belongeth to Ministers alone, for Pastors alone exercise some acts of Jurisdiction, as imposition of hands, the pronouncing of the sentence of excommunication, the receiving of a penitent, &c. Are not these things done in the name and authority of some Assembly of the Church, higher or lower? Or are they any other then the executions of the decrees and sentences

sentences of such an Assembly whereia ruling Elders voyced. The power of Order alone shall make the difference betwixt the Pastor and the ruling Elder ; for by the power of Order, the Pastor doth preach the Word, minister the Sacraments, pray in publike, blesse the Congregation, celebrate marriage, which the ruling Elder cannot. Therefore it is falsly said by that railing *Rabshakeh* (whom before I spoke of) Ep. pag. 7. That the ruling Elders want nothing of the power of the Minister, but that they preach not, nor baptise in publike congregations : yet other things which the Pastor doth by his power of Order, the ruling Elder ought also to doe by his owne power of Order. And if we would know how much of this power of Order is common to both, let us note that Pastors doe some things by their power of Order, which all Christians ought to doe by the law of Charity. Things of this sort a ruling Elder may and ought to doe by his power of Order, and by vertue of his election and ordination to such an office. For example, every Christian is bound in Charity to admonish and reprove his brother that offendeth ; first, privately, then before witnesses ; and if he heare not, to tell it to the Church, Levit. 19. 17. Matth. 18. 15. 16. 17.

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This a ruling Elder ought to doe by vertue of his calling, and with authority, 1 Theff. 5.12. Private Christians ought in Charity to instruct the ignorant, Joh.4.29. Act.18.26. to exhort the negligent, Heb.3.15.& 10.24. 25. to comfort the afflicted, 1 Theff. 5.11. to support the weake, 1 Theff. 5.14. To restore him that falleth, Galat.6.1. to visite the sicke, Matth. 25. 36. 40. to reconcile those who are at variance, Matth. 5.9. to contend for the truth, and to answer for it, *Iude* v.3. 1 Pet.3.15. All which are incumbent to the ruling Elder by the authority of his calling. To conclude then, the calling of ruling Elders consisteth in these two things. 1. To assist and voyce in all Assemblies of the Church, which is their power of jurisdiction. 2. To watch diligently over the whole flock all these wayes which have been mentioned, and to doe by authority that which other Christians ought to doe in charity, which is their power of order. And the Elder which neglecteth any one of these two whereunto his calling leadeth him, shall make answer to God for it. For the Word of God, the Discipline of this Kirke, the bonds of his owne calling and covenant, doe all binde sinne upon his soule, if either hee give not diligence in private, by admonishing all men of their  
dutie,

duty as the case requireth ; or if he neglect to keepe either the Ecclesiasticall Court and Consistory within the Congregation where his charge is, or the Classicall Presbyterie, and other Assemblies of the Church, which he is no lesse bound to keepe then his Pastor, when he is called and designed thereunto.

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### CHAP. III.

*The first Argument for ruling Elders,  
taken from the Jewish Church.*

**H**AVING shewed what ruling Elders are, it followeth to shew Scripture and Divine right for them. Our first Argument is taken from the government and pollicy of the Jewish Church thus: Whatsoever kinde of office-bearers the Jewish Church had, not as it was Jewish, but as it was a Church, such ought the Christian Church to have also. But the Jewish Church, not as it was Jewish, but as it was a Church, had Elders of the people, who assisted in their Ecclesiasticall government, and were members of their Ecclesiasticall Consistories. Therefore

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such

such ought the Christian Church to have also. The Proposition will no man call in question ; for, *quod competit alicui quod alt competit omni tali*. That which agreeth to any Church as it is a Church, agreeth to every Church. I speake of the Church as it is a politicall body, and settled Ecclesiasticall Republike. Let us see then to the Assumption. The Jewish Church, not as it was a Church, but as it was Jewish, had an high Priest, typifying our great high Priest Jesus Christ. As it was Jewish, it had Musicians to play upon Harpes, Psalteries, Cymbals, and other Musicall Instruments in the Temple, 1 Chron. 25. 1. concerning which, hear *Bellarmines* confession, *de bon. oper. lib. 1. cap. 17. Iustinus saith, that the use of instruments was granted to the Jewes for their imperfection: and that therefore such instruments have no place in the Church. Wee confesse indeed that the use of musicall instruments agreeth not alike with the perfect, and with the imperfect, and that therefore they beganne but of late to be admitted in the Church.* But as it was a Church, and not as Jewish, it had foure sorts of ordinary office-bearers, Priests, Levites, Doctors, and Elders, and we conformable have Pastors, Deacons, Doctors, and Elders. To their Priests and Levites, *Cyprian* doth

doth rightly liken our Pastors and Deacons, for howsoever sundry things were done by the Priests and Levites, which were typicall and Jewish onely; yet may we well parallell our Pastors with their Priests, in respect of a perpetuall Ecclesiasticall office common to both, viz. the Teaching and governing of the people of God, Mal. 2.7. 2 Chron. 19.8. and our Deacons with their Levites, in respect of the cure of Ecclesiasticall goods, and of the work of the service of the house of God in the materialls and appurtenances thereof, a function likewise common to both, 1 Chro. 26. 20. & 23. 24. 28. The Jewish Church had also Doctors and Schooles, or Colledges for the preservation of true Divinity among them, and of tongues, arts, and sciences, necessary thereto, 1 Chron. 15. 22. 27. 2 King. 22. 14. 1 Sam. 19. 20. 2 Kings 2. 3. 5. Aët. 19. 9. These office-bearers they had for no typicall use, but wee have them for the same use and end for which they had them. And all these sorts of office-bearers among us wee doe as rightly warrant from the like sorts among them as other whiles wee warrant our baptizing of Infants from their circumcising of them, our Churches by their Synagogues, &c.

Now that the Jewish Church had also

Iur. Eccles. lib.  
2. cap. 5. Mos.  
and Aaron. ii.  
2. c. 2. Alsted.  
Thesau. Chro.  
pag. 265. Fer-  
nerus. Theol.  
lib. 7. pag. 151.  
152. Martyr.  
loc. com. class.  
4. cap. 1. p. 745.

such Elders as wee plead for, it is manifest :  
 for besides the Elders of the Priests, there  
 were also Elders of the people joyned with  
 them in the hearing and handling of Ecclesi-  
 asticall matters, Jer. 19. 1. *Take of the ancients  
 of the people, and of the ancients of the Priests.*  
 The Lord sending a message by the Pro-  
 phet, would have a representative body, of all  
 Judah to be gathered together for receiving  
 it, as Tremellius noteth. So 2 Kings 6. 32.  
*Elisha sate in his house, and the Elders sate with  
 him.* We read, 2 Chron. 19. 8. That with  
 the Priests were joyned some of the chiefe  
 of the Fathers of Hrael, to judge Ecclesia-  
 sticall causes and controversies. And how-  
 soever many things among the Jewes in the  
 latter times, after the captivity, did weare to  
 confusion and disorder, yet we finde even in  
 the dayes of Christ, and the Apostles, that  
 the Elders of the people still sate and voyced  
 in Councell with the Priests, according to  
 the ancient forme, as is cleare from sundry  
 places of the new Testament, Matth. 16. 21.  
 and 21. 23. and 26. 57. 59. and 27. 1. 12. Mark  
 14. 43. Luke 22. 66. Acts 4. 5. This is also ac-  
 knowledged by the Roman Annalist *Baro-  
 nius*, who confesseth further, That as this was  
 the forme among the Jewes, so by the  
 Apostles was the same forme observed  
 in

Anno 58. n. 10.

in their times, and Seniors then admitted into Councels. *Saravia* himfelfe, who difputeth fo much againft ruling Elders, acknowledgeth what hath been faid of the Elders of the Jewes, *Seniores quidem invenio in Confefſu Sacerdotum veteris Synagoga, qui Sacerdotes non erant.* I finde indeed (faith hee) *Elders in the Affembly of the Priests of the old Synagogue, which were not Priests.* Et *quavis paria eorum eſſent ſuffragia & autoritas in omnibus judiciis, cum ſuffragiis Sacerdotum, &c.* And although (faith hee) *their ſuffrages and authority in all judgements were equall with the ſuffrages of the Priests, &c.* But what then, thinke yee, hee hath to ſay againſt us? Hee ſaith, that the Elders of the Jewes were their Magiſtrates, which in things pertaining to the externall government of the Church, ought not to have been debarred from the Councell of the Priests, more then the Chriſtian Magiſtrate ought now to bee debarred from the Synods of the Church. Now to prove that their Elders were their civill Magiſtrates, hee hath no better argument then this, That the Hebrew word *Zaken*, which is turned Elder, importeth a chiefe man, or a Ruler. We anſwer, Firſt, this is a bold conjecture which hee hath neither warranted by divine nor by humane testi-

De diverſ.  
grad. miniſt.  
Evang. cap. 11.  
p. 108.

Ibid. p. 118.

Ibid. p. 108.  
118.

nies. Secondly, *Zaken* doth not ever signifie a Ruler, or a man in authority, as we have shewed before. Thirdly, let us grant *Zaken* to bee a name of dignity, and to import a chiefe man; yet a chiefe man is not ever a Magistrate, nor a Ruler. It would onely follow that they were of the chiefe of the fathers of Israel that were joyned with the Priests in the Sanedrim, and so it was, 2 Chron. 19.8. *Non hercle de plebe hominum lecti sed nobilissimi omnes*, saith P. Cuneus. They were, saith *Loc. Theol. to. 6. §. 28. Proceres tribuum qui allegabantur una cum sacerdotibus & scribis in sacrum synedrium.* Fourthly, they who were so joyned in Council with the Priests, 2 Chron. 19.8. are plainly distinguished from the Judges and Magistrates, vers. 11. And so are the Princes & Rulers distinguished from the Elders, Act. 4.5. Judg. 8.14. Deut. 5.23. Jos. 8.33. Fifthly, we would know whether he thought that all the Magistrates of the Jews sate in Council with the Priests, or some of them onely: if some only, we desire either prooffe or probability who they were, and how many; if all, then should wee by the like reason admit not the supream Magistrate alone (which hee seemeth to say) into the Synods of the Church, but all Magistrates whatsoever, and  
what

De repub.  
Jud. lib. 1. c. 12.

what a confusion should that bee ? Sixthly those Elders that sate in the civil Sanedrim, were Rulers by their sitting there; but the Elders which sate in the Ecclesiasticall Sanedrim, either were not civill Magistrates, or at least sate not there as Magistrates. So do our Magistrates sometimes sit with us, as members of our Assemblies, not as Magistrates, but as Elders. Of the distinction of those two Courts, which every one observeth not, we shall speake more afterward.

We have said enough against *Saravia*, but *Bilson* doth better deserve an answer, who alledgeth more specious reasons to prove, that the Elders of the Jewes were their civill Magistrates. Hee saith, There was no Senate nor Seniors among the Jewes, but such as had power of life and death, of imprisonment, confiscation, banishment, &c. which hee maketh to appeare thus : In the dayes of *Ezra* the punishment of contemners was forfeiture of their substance, and separation from the congregation, *Ezra* 10. 8. The triall of secret murther was committed to the Elders of every City, *Deut.* 21. 3. 4. They delivered the wilfull murtherer unto the Avenger of blood, to be put to death, *Deut.* 19. 12. They condemned a stubborne sonne to death, *Deut.* 21. 19. They chastened a  
man

man who had spoken falsly of his wife, that hee found her not a virgin, Deut. 22. 15. 16. 18. *Ans.* First, if it should bee granted, that the Elders spoken of in these places, were civill Magistrates, this proveth not that there were no Ecclesiasticall Elders among the Jewes. *Iustellus* in his Annotations upon the Booke of the Canons of the African Church, distinguisheth betwixt the civill Elders mentioned, Can. 91. who were called *Seniores locorum*, or *Vrbium*: and the Ecclesiasticall Elders mentioned, Can. 100. who were called, *Seniores Ecclesia*, and *Seniores Plebis*: the former name distinguishing them from the civill Elders, the latter distinguishing them from Preaching Elders. So there might be the same two sorts of Elders among the Jewes. And what then? It is enough for us that wee finde in the Jewish Church, some Elders joyned with the Priests, & employed in things Ecclesiasticall. The Elders and Priests are joyned together both in the new Testament, as Matth. 26. 59. *the chiefe Priests and Elders*; so in other places before cited: And likewise in the old Testament, Exod. 24. 1. *Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the Elders of Israel*, Deut. 27. 1. *Moses with the Elders*, compared with vers. 9. *Moses and the Priests*,

Bertram de  
Pol. Jud. cap.  
16. saith, that  
these Elders  
did continue  
among the ten  
Tribes, even  
after the defe-  
ction of Jero-  
boam. Senio-  
res erant qui  
in moris &  
vitam piorum  
virozum, &c.  
Inquirebant &  
reprehension-  
ibus censurisq;  
Ecclesiasticis  
animadverte-  
bant. Horum  
Seniorum &  
reliquarum Eccle-  
siarum coetus &  
actiones mo-  
derabantur  
Propheta: ita  
ut ad Prophe-  
taz domum a-  
liquando Se-  
niores conve-  
nissent, 2 Reg.  
6. 32.

*Priests. Ezech. 7. 26. The Law shall perissh from the Priest, and counsell from the ancients, Jer. 19. 1. Take of the ancients of the people, and of the ancients of the Priests. Wee finde also the Commandements of God first delivered to the Elders, and by them to the people, Exod. 12. 21. 28. and 19. 7. 8. It is said, Deut. 27. 1. Moses with the Elders of Israel, commanded the people. Upon which place Hugo Cardinalis saith: *Argumentum, &c.* Here is an argument that a Prelat ought not to command any thing without the counsell of the Elders.*

Secondly, but it cannot bee proved, that these Elders in the places objected, were Judges or Magistrates: nay, the contrary appeareth from other places, which wee have before alledged for the distinction of Elders from Magistrates or Judges: whereunto wee may adde, 2 Kings 10. 1. *Vnto the Rulers of Iezreel, to the Elders, and to them that brought up Abahs children.* And verse 5. *Hee that was over the house, and hee that was over the Citie, the Elders also, and the bringers up of the children,* Ezra 10. 14. *The Elders of every Citie, and the Iudges thereof.*

Fourthly, we read of threescore and seventeen Elders in Succoth, Judg. 8. 14. whereas the greatest number of Judges in one Citie

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among

among the Jewes was three for smaller matters, and three and twenty for greater matters. This objection *Bilson* himselfe moveth, but answereth it not.

Fiftly, as for the places which hee objecteth against us, the first two of them make against himselfe. In *Ezra* 10.8. wee finde not onely the civill punishment of forfeiture, but also as *Pellicanus* on that place, and *Zepperus de pol. Eccl. lib. 3. cap. 7.* doe observe the Ecclesiasticall punishment of excommunication, or separation from the Congregation: the former answering to the councill of the Princes, the latter to the councill of the Elders. The place *Deuter. 21. 3. 4.* maketh against him in three respects. First, the Elders of the City did but wash their hands over the beheaded Heifer, and purge themselves before the Lord from the bloodshed, which was a matter rather Ecclesiasticall then civill, *neque enim, &c. For there was no neede of a Iudge here who should be present formally as Iudge*, saith *Bonfrerius*, the Jesuite, upon that place. Secondly, the controversie was decided by the word of the Priests, vers. 5. Thirdly, *Tostatus* thinketh that the Elders & the Judges are plainely distinguished, vers. 2. *Thy Elders and thy Iudges shall come forth. Quaras hic, &c. Thou mayest here aske*, saith *Pelargus*,

*Pelargius, why the Elders of the people and the Judges were both together called out? I answer, because God will have both the Magistrate and the subjects to be innocent, &c. As for the other places; that which seemeth to prove most for the civill power of the Jewish Elders, is Deuter. 22. yet heare what that famous Commentator, Tostatus Abulensis, saith on that place, Quando talis, &c. When such a cause was to bee judged, because it was very weighty, the Elders of the City did meet together with the Judges thereof, for in such facts there is some place for conjecture, and the Elders who are the wiser sort, can herein bee more attentive then others. So hee noteth upon Ruth 4. 2. that the Elders sate in the gate about the controversie betwixt Boaz and the other Kinsman, not as Judges, but as witnesses and beholders, that the matter might bee done with the more gravity and respect. Which doth further appeare from vers. 9. 11. In like manner wee answer to Deut. 21. 19. the Judges decided that cause with advice and counsell of the Elders: and so the name of Elders in those places may bee a name not of office, but of dignity, signifying men of chiefe note, for wisdom, gravity, and experience. In which sense the word Elders is taken, Gen. 50. 7. as Tostatus and Riverus ex-*

pound that place. In the same manner we say of Deuter. 19.12. and in that case it is further to be remembred that the Cities of refuge had a kinde of a sacred designation and use, for the Altar it selfe was sometimes a place of refuge, Exod. 21.14. and when the fixe Cities of refuge were appointed, they were of the Cities of the Levites Numb. 35.6. that by the judgement and counsell of the Levites who should best understand the Law of God, such controversies might be determined, as *Pellicanus* on that place saith well; for this cause some read Josh. 20.7. *They sanctified Kedesh, &c.* Besides, if it bee true that these causes were judged, not in the City where the murder was committed, but in the City of refuge, as *Serrarius* holdeth with *Masius* and *Montanus*, and alledgeth for it some very considerable reasons, then doth *Bilsons* Argument from Deut. 19. 12 faile also in this respect, for the Elders there mentioned are the Elders of the City where the murder was committed.

CHAP.

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In Jos. 20.  
quest. 3.

## CHAP. IV.

*The second Argument taken from Matth.*

18. 17.

**O**UR second argument we take from Matth. 18. 17. *Tell the Church.* Let an obstinate offender, whom no admonition doth amend, bee brought and judged by the Church. Where first of all, it is to bee condescended upon, That though hee speaketh by allusion to the Jewish Church, as is evident by these words, *Let him be unto thee as an heathen man and a Publican;* Yet hee meaneth of the Christian Church, when he saith, *Tell the Church,* as may appeare by the words following, *Whatsoever ye bind on earth, &c.* which is meant of the Apostles and Ministers of the Gospell, Joh. 20. 23. so that hee did not send them to the Synedrion of the Jewes, when hee bade them tell the Church; nor, 2. doth hee meane of the Church universall; for then we should have none of our wrongs redressed, because wee cannot assemble the Church universall; nay, nor the representative of it, which is an Oecumenicke Councell: Nor 3. can wee understand it of the collective body, of a parti-

cular Church or Congregation ; for hee who is the God of order, not of confusion, hath committed the exercise of no Ecclesiasticall jurisdiction to a promiscuous multitude. Nor 4. can it be taken of a Prelate, who being but one, can no more be called *the Church*, nor one can be called many, or a member. be called a body. *Non enim una persona potest dici Ecclesia*, saith Bell. de Eccles. l. 3. c. 17. *Cum Ecclesia sit populus & regnum Dei*. It is plaine, that the Church there spoken of, is a certaine number met together, *Where two or three are gathered together. &c.* Nor 5. can wee with *Erastus* and *Bilson* expound it of the Christian Magistrate; which exposition, beside that in a new-fangled language, it calleth the Magistrate the Church, and goeth about to overthrow all Ecclesiasticall jurisdiction. It is also utterly contrary to the purpose of Christ, and to the aime of that discipline which he recommendeth to bee used, which is the good of our brother, and the gaining of him from his offence, whereas the exercise of civill jurisdiction of the Magistrate is not intended for the good of the offender, and for the winning of him to repentance ; but for the publike good of the Common-wealth, and for the preservation of peace, order, and justice, therein according to the lawes. Wherefore  
by

D<sup>e</sup> guber. Eccles.  
cap. 4. p.  
70. 71.

by the Church whereof our master speaketh,  
 we must needs understand such a representa-  
 tive meeting of the Church, wherein a scan-  
 dalous and obstinate person may, and ought  
 to be judged. And what is that? *Collegium* Prælect. tom  
*Presbyterorum*, saith *Camero*. The Presby- 1.p.23.  
 tery whereof mention is made, 1 Tim. 4.14.  
 Tell the Church, that is, *πρεσβυτεριον και πρεσβυτοι*  
 saith *Chrysostome*, expounding the place:  
 he meaneth the Presbyterie made up of Pa-  
 stors and ruling Elders. And so *Zanchius* In 4. præcept.  
 and *Iunius* expound him. The Pastors were col.741.  
*πρεσβυτοι*, because of their presiding in the Contr.3.l.2.  
 Consistories of the Church. The ruling c.6.  
 Elders were *πρεσβυτοι*, because of their ruling  
 the flocke. *Whitgift* saith, *Truth it is, that the* D. of Tract.  
*place of Matthew may be understood of Seniors,* 17.c.2. Div. 4.  
*but it may bee aswell understood of any other,*  
*that by the order of the Church, have authority*  
*in the Church.* His confession in behalfe of  
 Seniors we accept, but that he maketh this  
 Scripture like a nose of waxe, and the go-  
 vernment of the Church like the French  
 fashion, that we utterly abhorre. But how  
 is the Presbytery called the Church, and  
 why? First, even as the body is said to see  
 when as the eyes alone doe see; so saith *Ca-*  
*mero*. The Church is said to heare that which Ubi supra, pag.  
 they alone doe heare, who are as the eies of 26.  
 the

the Church. Secondly, it is a common forme of speech to give the name of that which is represented to that which representeth it. So wee commonly say that this or that is done by the States of Holland, which is done by the Senate at Hague. Now though Bishops or Pastors alone cannot represent the Church, because hearers also belong to the definition of the Church; yet the Presbytery can well represent the Church, because it containeth, beside those who labour in the word; ruling Elders put in authority by the Church for the government thereof, as *Gerard* rightly resolveth. Our Divines prove against Papists that some of these whom they call Laickes ought to have place in the Assemblies of the Church by this Argument among the rest; because otherwise the whole Church could not be thereby represented. Thirdly, the Lord commanded that the children of Israel should lay their hands upon the Levites at their consecration, and that the whole congregation should bee brought together for that effect. This, as some have observed out of *Aben-Ezra*, cannot bee so understood as if the many thousands which were then in the Hoste of Israel had all laid their hands upon them, but the Elders of Israel onely representing them.

So

Loc. Theol.  
tom. 6. p. 137.

Num. 8 9. 10.

Text. of Ec  
cles. discip. pag.  
87.

So the Lord saith, *speake to all the Congregation of Israel, &c.* But the execution of this command is expressed thus, *Then Moses called for all the Elders of Israel, and said unto them, &c.* So Josh. 20.6. Fourthly, Pastors and Elders, as they are the Ministers of Jesus Christ, so are they the Ministers and servants of his Spouse the Church. From that which hath beene said we may draw our Argument in this forme.

Exod. 12.3.  
verse 21.

2 Cor. 4.5.

Whatsoever Courts doe represent the Church, these are made up of ruling aswell as teaching Elders.

But Presbyteries and all Assemblies of the Church are Courts which represent the Church. *Ergo.* The proposition is proved thus: Whatsoever Courts represent hearers aswell as teachers, and the people aswell as the Ministry, these are made up of ruling aswell as teaching Elders.

But whatsoever Courts doe represent the Church, these represent hearers aswell as teachers, &c. It is plaine enough that the Church cannot bee represented except the hearers of the word, which are the farre greatest part of the Church be represented. By the Ministers of the word they cannot be represented more then the Burghes can bee represented in Parliament by the Noblemen

or by the Commissioners of Shires ; therefore by some of their owne kinde must they be represented, that is by such as are hearers and not preachers. Now some hearers cannot represent all the rest, except they have a calling and commission thereto, and who can those be but ruling Elders?

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## CHAP. V.

### *Our third Argument taken from Romans 12.8.*

**O**UR third Argument is grounded upon Rom. 12.8. The Apostle hath declared before that, as there are many members in one body, and all the members have not the same office, for the office of the eye is to see, of the eare to heare, &c. So are their gifts given to the severall office-bearers of the Church, wherewith every one in his owne office may glorifie God and edifie the Church, vers. 4. with vers. 5.6. These gifts he saith are differing, according to the grace given to us ; that is, according to the holy charge and office given unto us by the grace and favour of God : so vers. 3. *Through the*  
grace

*grace given unto me*, saith *Paul*: that is through the authority of my Apostleship, which by grace I have obtained. Now whiles he exhorteth every one to the faithfull and humble use of his gift which he hath received for the discharge of his office, he illustrateth his exhortation by the enumeration of the ordinary Ecclesiasticall offices vers. 6. 7. 8.

And as *Beza*, *Piscator*, and *Iunius* doe well resolve the text. First, he maketh a generall division of functions in the Church, making two sorts of the same *Prophecie*, whereby is meant the faculty of expounding Scripture: and *Ministerie* comprehending all other employments in the Church. Prophecying the Apostle subdivideth into Teaching, which is the Doctors part, and Exhortation which is the Pastors. Ministry he subdivideth in Giving, which is the Deacons part. Ruling which is the ruling Elders part, and Shewing mercy, which pertained to them who had care of the sicke. Against this commentary which we have made upon the Apostles words. *Satcliffe* objecteth a double injury which we doe to Pastors. First, if these our Elders be the Rulers here spoken of, then Pastors ought not to rule: as if (forsooth) Elders could not rule except they rule alone. Next hee saith wee make these Elders as

Id illum locum. Eccles. l. 2. c. 1.

De Presbyt. p. 87.

necessary to the Church as Pastors ; so that a Church cannot be where there are not ruling Elders , even as there is not a Church where there are not Word and Sacraments. Surely, a Church may happen to want Pastors, and so to want both the preaching of the Word, and the use of the Sacraments for that time : And so may it want Elders, and still remaine a Church, but defective and maimed. Howbeit the Pastors are more necessary then the Elders, because they doe not onely rule, but preach beside.

But to passe this , there are other things which better deserve an answer : for one might object, 1. That the Apostle seemeth to speake of severall gifts onely, not of severall offices. 2. If hee speake of Offices , by what reason make we *Prophecie* and *Ministry* generall kindes, and all the rest particular offices. 3. Why would the Apostle put the *Deacon* before the *Elder*. 4. Bishop *Andrewes* in his Sermon of the worshipping of Imaginations, maketh a fourth objection, that by our interpretation of this place, wee make *Qui miseretur* to be Latine for a *widow*.

To the first of these we answer, The Apostles *Protasis* speaketh of severall offices, not in the same , but in severall members : how then should we make his *Apodosis* to speak of severall

severall gifts in the same, and not in severall office-bearers of the Church : wherefore, as seeing, hearing, tasting, &c. doe differ subjectively in respect of the members, which doe see, heare, &c. So speaketh the Apostle of teaching, exhorting, ruling, &c. as they are in different office-bearers. It is least of all credible which *Bilfon* saith *de Eccles. gubern. c. 10. p. 186. 187.* that the Apostle speaks not of the gifts of office-bearers, but of gifts distributed unto all the members of Christs mysticall body, even unto women. Hee had shewed us a great secret, if hee could have made it appeare, that all who are in the Church, women and all, may both prophesie and rule. In this hee shall have the praise of out-stripping the Separatists. We know that private Christians may teach and exhort one another ; but they doe not so devote themselves thereto, as altogether to wait upon teaching and exhorting, which is the case the Apostle speaketh of.

To the second wee say, that *Prophesie* and *Ministry* are put *in abstracto*, and joyned with a plurall *ἐχούτες* ; but *teaching, exhorting, giving, ruling, and shewing mercie*, are put *in concreto*, and to each of them the single article pre fixed ; which is a sufficient warrant to expound *Prophesie* and *Ministry*, as *Genera*,

and the rest as *Species*. *Chrysostome* considering the word *Ministry*, saith, *Rem hic generalem ponit.*

To the third we answer, He which is first named, hath not alwayes some prerogative or dignity above him which is last named; else doe the Papists rightly argue, that *Peter* was the chiefe of all the Apostles, because they finde him named before all the rest; Matth. 10.2. Act. 1.13. The Apostle intended to reckon out all ordinary offices in the Church; but he intended not the precise order. *Chrysostome* upon this same place saith: *Vide quomodo ista indifferenter ponat quod minutum est primo: quod magnum est posteriore loco.* Ephes. 4.11. hee putteth *Pastors* before *Teachers*: here to the Romans he putteth *Teachers* before *Pastors*.

To the fourth wee answer, That though it be ordinarily most convenient, that the office of attending the sicke bee committed to women, yet it is not essentially necessary to the officice: And as *Aretius* noteth upon the place, wee may under ἐλεῶν comprehend not onely widowes appointed to attend the sicke, but old men appointed to receive and entertaine strangers: Which is also judiciously observed by *Martyr*. Besides, when the Apostle, 1 Tim. 5. teacheth what is required in widowes

dowes, who should bee made Diaconesses; this hee requireth among other things, that they be not such as live in pleasures and idlenesse, and take not care to provide for their owne houses, verse 6.8. *ἐκ τῶν*; which though *Erasmus* and *Beza* turne in the feminine, *quod si qua*, yet our English Translators, and many good Interpreters, turne it in the masculine. *And surely it shall have more weight if it agree to men as well as women*, saith *Calvin* upon that place. Now they who read in the masculine, that which the Apostle saith there of widowes, will not, wee suppose, blame us for reading, Rom. 12. 8. in the masculine also, *He that sheweth mercie*. Wee conclude our third Argument thus:

Whatsoever office-bearer in the Church is different from Pastors and Teachers, and yet ruleth the Church, he must needs bee a ruling Elder.

But ὁ προσημασμενός mentioned, Rom. 12. 8. is different from Pastors and Teachers, and yet ruleth the Church. Ergo.

CHAP.

## CHAP. VI.

*Argument 4. from 1 Cor. 12. 28.*

**O**UR fourth Argument is drawn from 1 Cor. 12. 28. where we finde againe an enumeration of sundry offices in the Church (though not so perfect as that Rom. 12.) and amongst others, *Helps*, that is, *Deacons*, and *Governments*, that is, *Ruling Elaers*. Where wee cannot enough admire how the Authors of the new English translation were bold to turne it thus, *Helps in Governments*, so to make one of two, and to elude our Argument. The originall hath them cleerely distinguished, ἀντιλήψεις, κυβερνήσεις. And I finde some late editions of the English translation to have it as it is in the Greek, *Helps, Governments*. How this change hath been made in the English Bibles, I know not. *Chrysostome* expounding, this place doth not take *Helps* and *Governments* to be all one, as *Bilson* hath boldly, but falsly averred. Nay *Chrysostome* maketh the meaning of ἀντιλήψεις, to be *ut pauperes suscipiamus*: and the meaning of κυβερνήσεις, he expounded to be *præesse ac curam gerere & res administrare spirituales*. The former belongs to *Deacons*,  
the

De gub. Eccl.  
cap. 10. p. 204.

the later to *ruling Elders*. Two answers are made to this place.

First, D. *Field* answereth, that both here and Rom. 12. 8. we reason *à genere ad speciem affirmativè*; because the Apostle mentioneth Governours whom he requireth to rule with diligence, therefore they were such Elders as we plead for. *Whitgift* saith, the word *Governours*, 1. *Cor.* 12. 28. and *Rulers*, Rom. 12. 8. is generall, and may either signifie Christian Magistrates, or Ecclesiasticall, as Archbishops, Bishops, or whatsoever other by lawfull authority are appointed in the Church.

Of the Church  
lib 5. cap. 26.

Answer to  
the Admon.  
p. 114. 115

We reply, first, if the Apostle had mentioned Rulers or Governours alone, then might we have indeed guessed, that hee meant a generall kinde onely, and no particular *Species*: But since he hath enumerate so many *Species*, as Apostles, Prophets, Teachers, gifts of miracles, gifts of tongues, &c. Surely they did either most ignorantly, or most maliciously erre who tell us, that the Apostle putteth a *Genus* in the midst of so many *Species*. Secondly, the Apostle speaketh onely of Ecclesiasticall Officers, *God hath set some in the Church, &c.* What meant *Whitgift* to extend his words to the civill Magistrate. T. C. answered him, that hee could not distinguish betwixt the Church and Common-wealth, and so betwixt

Temporis illius conditio non de quibuslibet præfatis Paulum loqui ostendit quia tunc nulli erant pii Magistratus: sed de Senioribus qui morum erant Censores saith *Calvine* upon Rom. 12. 8.

the Church Officers, and the Officers of the Common-wealth. He replied, that he could not put any such difference betwixt them, that the one may not be comprehended under the Apostles word, as well as the other. *For I utterly renounce, saith he, that distinction invented by Papists, and maintained by you, which is, that Christian Magistrates governe not in the respect they be Christians, but in the respect they be men; and that they governe Christians, not in that they bee Christians, but in that they bee men: which is to give no more authority to the Christian Magistrate in the Church of Christ, then to the great Turke.* Let our opposites here goe by the eares among themselves: for *M. Io. Wemys* holdeth, that all Kings have alike jurisdiction in the Church, Infidels as well as Christian Kings. We hold that Christian Magistrates governe their subjects, neither as Christians, nor as men, but as Magistrates; and they governe Christian subjects as Christian Magistrates. In like manner, Christians are governed by Magistrates, neither as they are Christians, nor as they are men, but as they are subjects, and they are governed by Christian Magistrates, as they are Christian subjects. And we all maintaine, that a Christian Magistrate hath great authority over Christian subjects, in things pertaining to the conservation

De Reg.  
prin. p. 123.

vation and purgation of religion, which the great Turke, nor no Infidell Magistrate hath, or can have, except hee become Christian. But what doe I digressing after the impertinencies of a roving disputer? for what of all this? Let Christian Magistrates governe as you will, will any man say that his office is Ecclesiasticall; or to be reckoned among Apostles, Prophets Teachers? &c. Wherefore

Let us proceed to the other answer, which is made by *Saravia*: Hee saith, that though the Apostle, 1 Cor. 12. 28. reckon out different gifts, wee need not for that understand different persons, nor make different orders and offices in the Church, of the gifts of miracles, healing, tongues, and prophecies, which might bee, and were in one man. Whereupon he resolveth the Text thus: that first, *Paul* setteth downe three distinct orders, Apostles, Prophets, and Teachers; then he reckoneth forth these common gifts of the holy Ghost (and the gift of governing amongst the rest) which were common to all the three. The Apostle saith not *Governours*, but *Governments*, saith *Sutcliffe*, to shew that he meaneth of faculties not of persons. So saith *Bilson* in like manner.

De diver.grad,  
minist. Evang.  
c. 11. p. 115.

De Presbyt. p.  
87.

De perper. Ec-  
cles. guber. cap.  
10. p. 190, 191.

For confutation of all this, it is to be remembred: First, that the gifts spoken of by

the Apostle, are given of God for the common good and edification of the Church, *And God hath set some in the Church, &c.* Secondly, these gifts the Apostle considereth not, *abstractivè à subjectis*; but as they are in men indued with them, as is plaine; for hee had before reckoned forth the gifts themselves, vers. 8. 9. 10. and if here he did no more but reckon them over againe, this were *actum agere*. He is now upon the use and exercise of these gifts by the office-bearers of the Church, vers. 27. 29. And though the Apostle, vers. 28. speaketh concretively only of these three, Apostles, Prophets, and Teachers, yet the rest must bee understood in the same manner, *per metonymiam adjuncti*, as when wee speake of Magistracy and Ministry, for Magistrates and Ministers; yea, the Apostle, vers. 29. 30. to expoundeth himself where hee speaketh *concretivè* of the same things whereof hee seemed before to speake *abstractivè*. Hee speaketh of them as they are in different subjects, which is most evident both by his *protasis* wherein hee did againe presse the same *simile* of the severall offices, not of the same but of severall members of the body; and likewise by the words immediately subjoynd, *Are all Apostles, are all Prophets? are all Teachers?* He would have stood here and said no more, if he had meant to distinguish these three orders only as *S4-*  
*ravia*

*ravia* expoundeth him. But now to make it plainly appeare that hee spoke of the other gifts also, as they are in different persons, hee addeth, *are all workers of miracles ? have all the gifts of healing ? doe all speake with tongues ? doe all interpret ?* where wee may supply, *are all for helps ? are all for governments ?* But can it bee for nought that the Apostle ommitteth these two, when he doth over againe enumerate all the rest ? vers. 29. 30. It is as if he had said, there are some who have none of those speciall, and (for the most part) extraordinary gifts. All are not Apostles, all are not Prophets, &c. for some have but common and ordinary gifts, to bee Deacons or Elders for government.

There is a great controversie betwixt the *Jesuits* and the *Doctors of Sarbon*, about the meaning of this place which we have now C. 5. Sect. 50. expounded. The *Jesuits* in their *Spongia*, writen against the censure of the University of Paris, contend, that by *Helps* the Apostle meaneth, *the regular Chanoins*, who help the Bishops and the Priests in preaching, ministering the Sacraments, and hearing confessions. By *governments* they say hee meaneth *secular Priests*, whom they call *parochi*. And because hee putterh *helps* before *governments*, they inferre that *Regular Chanoins* are of an higher degree in the Hierarchy

rarchy of the Church; then *Secular Priests*. This they maintaine (good men) for the credit of their owne Polypragmaticke order, and not for the credit of other regular Chanoins; you may be sure. The Doctors of Sorbon in their *Vindicia Censura*, written by

Pag. 378. 380. *Aurelius*, considered that they could not maintaine the meaning of the Apostle to be onely of different gifts (which no doubt they had answered, if they had thought it to carry any probability) therefore they acknowledge that under these gifts are contained also the degrees of the Hierarchy. And that the Apostles words doe partly belong to the common gifts of the Spirit, as powers and interpretation of tongues, partly to the Hierarchy: Pag. 362. &c. of this later sort, they make *helps and governments*. And by *the helps* they seeme to understand Archdeacons and Curates.

But now to conclude this Argument also, thus it is: They who have the gift and office of governing the Church, and are different from them, who have other gifts and offices in the Church, can be no other then the ruling Elders, which we plead for.

But these *κυβερνήταις* spoken of, 1 Cor. 12. 28. are such! *Ergo*.

## CHAP. VII.

*Argument 5. from 1 Tim. 5. 17.*

**O**UR fifth Argument is taken from a cleer place, 1 Tim. 5. 17. *Let the Elders that rule well bee counted worthy of double honour, especially they who labour in the word and doctrine.* Hence we reason after this manner.

These Churches which had some Elders that laboured not in the Word and Doctrine, yet were worthy of double honour for ruling well, had the very same ruling Elders we plead for.

But the Apostolicke Churches had some Elders that laboured not in the Word and Doctrine, yet were worthy of double honor for ruling well. *Ergo.*

The Argument riseth from the plaine Text, then which what can be cleerer? But there are some who would darken light, and lighten darkenesse.

Doctor *Field* propoundeth three glosses upon this place for the frustration of our Argument. First, that the guides of the Church are worthy of double honour, both in respect of governing and teaching, but especially for their paines in teaching; so that the A-

Of the  
Church.  
1. 5. c. 26.

postle

postle noteth two parts or duties of Presbyteriall offices, not two sorts of Presbyters. This is manifestly against the Text, which speaketh of officers, not of offices, of persons, not of duties, for it is not said, *especially for labouring, &c.* But *especially they that labour, &c.*

1 Cor. 15. 10.

& 1. 14.

Act. 14. 12.

Secondly, he saith, among Elders some laboured principally in governing and ministering the Sacraments, some in preaching. So *Paul* sheweth that he preached and laboured more then all the Apostles, but baptised few or none. And when *Paul* and *Barnabas* were companions, and their travells equall; yet *Paul* was the chiefe speaker; so that though both were worthy of double honour, yet *Paul* especially. But for answer to this. First, we would gladly know what warrant had hee for expounding *Pauls* more abundant labouring then all the Apostles, of his preaching alone? Secondly, what warrant for such a distinction of Elders, that some laboured principally in governing, some in preaching? Because *Paul* preached and did not baptise, and because hee was the chiefe speaker when hee and *Barnabas* travelled together: therefore some Elders laboured in governing, some in preaching; good Logick forsooth. Thirdly, thought he that the Apostle

postle did ever account such Ministers as doe  
 not mainly labour in preaching to be worthy  
 of double honour: nay, it was never the Apo-  
 stles minde to allow any honour, farre lesse  
 double honour, either to non-preaching or  
 to seldome preaching Ministers. *Vt quidem*  
*doctor appellatur nisi ut doceat :* saith *Chryso-*  
*stome. 4.* Tell me whether is preaching a duty  
 belonging to all the Ministers of the Gospell  
 or not: if it be not the duty of all, then it is the  
 duty of none, but a work of supererogation or  
 some such thing; for if some be not bound to  
 preach by their Presbyteriall order and vo-  
 cation, what is there that should binde others  
 to preach? The order and calling of a Pres-  
 byter is alike common to all. Now if all bee  
 bound to preach (which *Field* himselfe see-  
 meth to say in his first glosse, when hee cal-  
 leth paines in teaching, a part or duty of the  
 Presbyteriall office, no lesse then governing)  
 how shall those Presbyters bee worthy of  
 double honour, who doe not the duties of  
 their Presbyteriall office, but leave the one  
 halfe of them undone?

Hom. 15, in  
 1 Tim.

Thirdly, saith *Field*, there were some that  
 remained in certaine places for governing of  
 those who were already wonne by the prea-  
 ching of the Gospell: others travelled with  
 great labour, from place to place, to preach

Christ to such as had never heard of him. Both these were worthy of double honour, but especially the later, who did not build upon anothers foundation, nor governe those whom others had gained. The Poet would here answere :

*Non minor est virtus quam querere parta tueri.*

A Physitian would haply say, that to prevent the recidivation, is as much worth as the cure. But I answer, 1. There is no such opposition in the Text, but a subordination rather : for Elders who labour in the word and doctrine, are not contra-distinguished from Elders that rule well, but are declared to bee one kinde of Elders that rule well. 2. Though the Apostles and Evangelists travelled from one Countrey to another, to preach Christ to such as never heard of him ; yet where hath hee read that some of these who were meere Presbyters (for of such speaketh the Text in hand) did so likewise ? It rather appeareth from Aēt. 14. 23. Tit. 1. 5. that Elders were ordained in every Citie, there to remain at their particular charges, and no Elders finde we ordained by the Apostles *ordinatione vaga*.

We have heard D. *Field's* three glosses upon this place in question. *Sutcliffe* hath given us other three which are no better. First, he saith,

saith, that if there bee here any distinction of ruling Elders, it is betwixt those that labour more abundantly and painfully, and betwixt those that labour not so much. This glosse is also received by *Saravia*, by *Tilen*, by Bishop *Hall* in his Assertion of Episcopacie by divine right. They tell us, it is one thing to preach, another thing to labour in the word and doctrine. *Ans<sup>w</sup>. 1.* It is not the ministry of the word, but the ministry of ruling which here the Apostle maketh common to both. 2. This exposition alloweth not onely honour, but double honour; yea, a high degree of double honour to such as take no paines in preaching, but are sparing therein. 3. It maketh the Apostles speech not to grow, but to fall: for *τὸ κοπιᾶν* when they have stretched it to the full, noteth onely great labour, whereas to rule well importeth both great labour and great prudence, dexterity, faithfulness and charity beside. 4. It maketh the last part of the speech, *In the Word and Doctrine*, to bee superfluous: for they hold that all the difference here, is in the measure or manner of labour, and no difference *in re subjecta*. 5. All who have any charge in the Ministry, are called *κοπιῶντες* 1 Thess. 5. 11. If they be at all faithfull, and worthy of honor, then do they labour, 1 Cor. 3. 8. yea, in labouring, watch, as they that must give account, Heb. 13. 27. 6. The Rhe-

De diver. grad.  
minif. Evang.  
c. 13.

Paren. cap. 11.

pag. 38.

Episcop. by  
div. right.

pag. 219.

2 Cor. 11. 27.  
1 Theſſ. 2. 9.

mists doe interpret the Apostle in the ſame manner. But *Cartwright* answereth them; If hee had meant any extraordinary labour, hee would rather have ſayd,  $\mu\omicron\chi\theta\epsilon\iota\varsigma$ , then  $\kappa\omicron\pi\omega\upsilon\tau\epsilon\varsigma$ : for other where hee useth  $\mu\omicron\chi\theta\epsilon$ , as a degree of painful travell above  $\kappa\omicron\pi\epsilon$ , which is put for common labour, Rom, 16. 12.

But it may be the next Commentary ſhall be better. The words, ſaith *Sutcliffe*, are to be rendred thus: *Let Elders that rule well, bee counted worthy of double honour, labouring greatly in the Word and Doctrin*: ſo that the later part of the ſpeech is added exegetically, to ſhew who they bee that rule well, to wit, theſe who labour greatly in the word and doctrine. That the words are ſo to bee underſtood, he undertaketh to prove from the text it ſelfe: For, ſaith hee, one who purpoſeth to ſay in Greeke, *eſpecially they who labour*, will not ſay,  $\mu\acute{\alpha}\lambda\iota\sigma\alpha\ \delta\epsilon\ \kappa\omicron\pi\iota\omega\upsilon\tau\epsilon\varsigma$ , but  $\mu\acute{\alpha}\lambda\iota\sigma\alpha\ \delta\iota\ \kappa\omicron\pi\iota\omega\upsilon\sigma\iota$ . Thus changing the Participle into a Verb, and the prepoſitive article  $\delta\epsilon$ ; which is written with an aſpiration alone, into the ſubjunctive  $\delta\iota$  *cum accentu gravi*, for this answereth to the relative *who*, which the prepoſitive article doth never. Moreover, ſaith he, if the Apoſtle would have diſtinguiſhed *Elders* into theſe that preach, and theſe that preach not, he would have added the adverſative particle  $\kappa\alpha\iota$  after  $\mu\acute{\alpha}\lambda\iota\sigma\alpha$ : for  $\mu\acute{\alpha}\lambda\iota\sigma\alpha\ \kappa\alpha\iota$  ſignifieth indeed *eſpecially*

*especially*, but *μαλιστα* alone without *ἥ*, signifieth *greatly*, or *much*, as here it doth. *Answe.*

1. This reading of his is very harsh, and had need to sound better before it contradict both the English Translators, and the common current of Protestant Interpreters. 2. Hee is not so very well skilled in the Greeke, as hee boasteth to bee, unlesse he make the Apostle *Paul* a great *Ignoramus* in that language. For hee putteth a Participle with the Prepositive Article for a Verbe and a Relative, Philip. 4. 7. καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑποείχε-  
σα πάντα ὑμῖν, *and the peace of God which passeth all understanding.* So Eph. 4. 22. ἡ παλαιὰ ἀνθρώπου καὶ φθαρτοῦ καὶ θειομένου. The old man which is corrupt, and v. 24. καὶ τὸν ἀνθρώπου καὶ κατὰ θεὸν κτισθέντα. *The new man which after God is created.*

1 Thess. 5. 12. εἰδεταὶ τοῖς κοπιῶσιν ἐν ὑμῖν. *To know them which labour among you.* If *Sutcliffe's* rule hold, we may not read it so, but thus, *To know them labouring among you.* So Apoc.

7. 14. οἱ ἐξέρχονται ἐκ τῆς θλίψεως τῆς μεγάλης, *These are they who come out of great tribulation.*

Many places of this kinde there are, which I need not cite. 3. An Ellipsis of the particle *ἥ*, is no error, no not in members of an opposition, as Col. 2. 23. much lesse in the distinction of a *Species* from the *Genus*. 4. *μαλιστα* without *ἥ*, is put for *especially*, as well as when it hath *ἥ*, 1 Tim. 4. 10. *who is the Saviour of all*

men, especially of these that beleeve. *μάλιστα πισῶν*. This skilled Grecian would have us to conceive it thus : *God is the Saviour of all men who beleeve much* : and so it shall be a comfortlesse text for those of little faith.

Surely this man had need to be more happy in his third exposition ; and now let us know what it is ? He saith, that though wee could evince, that the Apostle here speaketh of some other Elders besides the Ministers of the word ; yet wee shall have no advantage for our ruling Elders : for the Apostle being to prove that the Ministers of the word ought to be maintained, why might he not, saith he, use this generall proposition, That all Rulers, whether publicke or domestick, whether Civill or Ecclesiasticall, are to bee honored ? When the Apostle speaketh of the chusing of Deacons, he will have them to bee such as have ruled their own houses well. This is his last refuge, and how weak, let any man judge. We have heard of many sorts of Rulers, but who did ever hear (before *Sutcliffe* told it) of Domesticke or Civill Elders that rule well. Had not the word Elders been in the Text, but the word *προεστῆτες* alone, he might have been the bolder to have given this sense. But since the Apostle speaketh not generally of them

them that rule well, but of Elders in the Church that rule well; this marreth his glosse altogether.

*Bilſon* giveth yet another ſenſe, That there were two ſorts of Elders, ſome who laboured in the word and doctrine, ſome who had the care of the poore: both were worthy of double honour; but eſpecially they who laboured in the word. *Anſw.* Deacons are diſtinguiſhed from Elders, Rom. 12. 1 Cor. 12. 1 Tim. 3. and by all antiquity. If wee make Deacons to bee Elders, and the care of the poore to be an act of ruling, then let us make what you will of the plainest Scriptures.

De perpet.  
Eccl.gub.c.10.

I finde in *Didoclavius* three other interpretations beſide the former: Firſt, *Bridges* ſaith, That by Elders who labour not in the word and doctrine, are meant rulers or inferiour Magiſtrates, choſen for compounding of civill controversies. *Anſw.* 1. This is a ſtrange language to call civill Magiſtrates by the name of Elders. 2. The Apoſtle is ſpeaking of Eccleſiaſticall not of Civill office-bearers. 3. This expoſition maketh Paſtors who labour in the word and doctrine, to bee a ſort of civill Magiſtrates, becauſe they are a kinde of Elders that rule well.

Altar Damalc.  
cap. 12.

Next, Biſhop *King* expoundeth this place of old and infirme Biſhops, who cannot labour

bour in the word and doctrine. *Ans<sup>w</sup>. 1.* The Apostle speaketh of Presbyters, not of Prelates. 2. To rule well importeth as great labour as preaching, and somewhat more, as I shewed before, so that they who cannot labour in preaching, cannot labour in ruling neither. 3. They who have eviscerate and spent themselves in the work of the Ministry, who have been (as long as they could stand upon their feet) valiant Champions for the truth, against the enemies thereof, who have served their time according to the will of God, without the staine of Heresie, Schisme, Apostasie, or unfaithfulnesse, when they become old and infirme, they ought not to be the lesse honoured (as the impious verdict of this Prelate would have it) but so much the more honour ought to be given to their hoare head found in the way of righteousness.

Another Glosse is given by the same *King*, namely, that the Apostle would have Ministers, not onely to live well, but to feed also by the word and doctrine. *Ans<sup>w</sup>. 1.* The rising of the Apostles words doth not concern duties, but persons, as wee have said before. 2. To live well is not to rule well, unlesse wee will make all who live godly, to rule well. 3. Thirdly, this glosse doth stil leave a double honor to Ministers that live well, though they do not preach. We

We see now, our opposites have been trying all windes to fetch upon us : but here we leave them betwixt winde and wave : for this our last argument carrieth us away with full saile.

## CHAP. VIII.

### *The testimony of Ambrose for ruling Elders vindicated.*

**I**F wee looke backe beyond the times of declining unto the first and purest times of the Church, wee shall finde ruling Elders to be no new fangled device at *Geneva* ; but that the primitive government and policy of the Church hath beene in them restored. There is one place of *Ambrose* which cleareth it sufficiently. He writing on 1 Tim. 5. 1. *Rebuke not an Elder, saith, Vnde & Synagoga, &c. Wherefore both the Iewish Synagogue, and after the Church had Senior or Elders, without whose counsell nothing was done in the Church : which by what negligence it grew out of use, I know not, except perhaps by the sloth, or rather by the pride of the teachers, whiles they alone will seeme to be something.* This sentence is also cited in *Glossa ordinar.* And it sheweth

H plainely

plainely that as the Jewish, so the Christian Church had some Elders, who though they were not Teachers of the Word, yet had a part of the government of the Church upon their shoulders. But that this came into desuetude, partly through the sloth of the teachers and Ministers of the Word, whiles they were not carefull to preserve the ordinances of God, and the right way of governing the Church; and partly through their pride whilst they would doe all by themselves, and have no consorts,

*Vtinam modo nostra redirent  
In mores tempora priscos.*

Episcop. by  
div. right.  
p. 226.

But let us heare a triple divination which the non-friends of ruling Elders give forth upon this testimony. First, Bishop *Hall* telleth us that it is not *Ambrose*, but a counterfeit who wrote that Commentary upon the Epistles, and for this he alledgeth our owne *Parker* against us. The truth is, *Bellarmino* and *Sculdingius* taught him this answer: The place of *Parker* he citeth not in the Margine; but I believe the place he meaneth of is *de polit. Eccles. lib. 2. cap. 13.* where he holdeth indeed, that the author of these Commentaries was not *Ambrose*, Bishop of *Millaine*;  
but

but sheweth withall, that he nothing doubteth of the Catholike authority of the Commentaries themselves; *Hoc vero, &c.* This saith he, *may befall the best Author whosoever he be, that some may ascribe his workes to another.* But that hee lived before the Councell of Nice, this addeth weight to his testimony of the Seniors. These Commentaries are commonly cited by our Divines, as *Ambrose's*. I finde them in *Erasmus* his edition, both at *Collen*, 1532. and at *Paris*, 1551. acknowledged to bee the genuine workes of *Ambrose*, only the Prefaces before the Epistles are called in question. They are also acknowledged in the edition of *Costerius* at Basile, 1555. *Sixtus Senensis* ascribeth them to *Ambrose* in like manner. The edition of *Collen*, 1616. hath an observation prefixed, which repudiateth many of his workes, and these Commentaries among the rest. Yet the last edition at *Paris*, 1632. hath expunged that observation, which they had not done if they had approved the same: Howsoever that same observation maketh those Commentaries to bee as old as 372. or 373. *Perkins* in his preparative before his demonstration of the problem, calleth in question the Commentary upon the Hebrewes, but no more. *Rivet* Critic. sacr. sheweth that these who reject them, doe nei-  
1.3.c.18.

ther give good reasons for their opinion; neither yet doe agree among themselves. *Bellarmino* ascribing them to *Hilarius Diaconus*, *Maldonat* to *Remigius Lugdunensis*, the Censors of *Lovaine* to the Author of the questions of the old and new Testament.

P. 134.

I beleeve that *Cooke* in his *Censura Scriptorum veterum*, hath touched the true cause why these Commentaries are so much called in question, which is the perfidiousnesse of Papists, who when they finde any thing therein which they imagine to bee for their advantage, then they cry, Saint *Ambrose* saith thus, but when they finde any thing therein which maketh against them; then they say as *Hall* doth, It is not *Ambrose*, but a counterfeit; I must confesse that *Hall* is wiser in disclaiming the same, then his fellowes in acknowledging them: yet because he found that the Testimony may bee of force, though not *Ambrose's*, and beside had no prooffe for this alledgeance, he durst not trust to it, but thought upon another answer.

De gub. Eccl.  
cap. 11. p. 210.

De Presbyt.

c. 13. Of the  
Church. lib. 5.

cap. 26.

To proceed then to their next conjecture. *Bilson*, *Sutcliffe*, and Doctor *Field*, tell us that *Ambrose* meant of Bishops, who excluded other Clergy men from their consultations; and that by the name of Teachers hee might fitly understand the Bishops, seeing  
none

none but they have power to preach in their owne right, & others but onely by permission from them. This is a most desperate shift for a bad cause. For first, there is no warrant neither from Scripture nor Antiquity to distinguish Bishops from other Ministers of the Word by the name of Teachers. Secondly, as for that reason alledged that none but Bishops have power to preach in their owne right, it is contrary to that which *Field* himselfe saith in the very next Chapter, where he holdeth that Presbyters are equall with Bishops in the power of order, and that they may preach and minister the Sacraments by vertue of their order, as well as Bishops. Thirdly, neither did the advising of Bishops with Presbyters cease in *Ambrose* his time. For as *Field* himselfe noteth out of the fourth Councell of *Carthage* (which was holden shortly after *Ambrose* his writing hereof) all sentences of Bishops were declared to bee void, which were not confirmed by the presence of their Clergy. Let us also heare *Hierome* and *Chrysostome*, (who lived both in the same age with *Ambrose*) *what doth a Bishop, saith Hierome, ordination excepted, which a Presbyter may not doe? By ordination alone, saith Chrysostome, are the Bishops higher, and this onely they seem to have more then Prebyters.*

C. 27.

Epist. ad Evag.

In 1 Tim.  
hom. 10.

In Ephes. 4.

Which were not true if Bishops had then governed the Churches by themselves, excluding the counsell and advice of Presbyters: Yea, though ordination was the only one thing which made the difference. *Ambrose* himself sheweth that Presbyters in Egypt did also ordain when the Bishop was not present.

De divers. gra.  
minist. Evang.  
c. 12. Paræp.  
c. 11. p. 42. E-  
pisc. by div.  
right. p. 227.

We have heard *Sutcliffe* and Doctor *Field*, but *Saravia*, and after him *Tilen*, and after them both *Hall*, hath forged another glosse upon the place of *Ambrose*. They boldly averre that the Elders without whose counsell *Ambrose* saith nothing was done in the Church, were Elders by age and not by office. We reply. First, falshood cannot keepe its feet. Before we heard *Saravia* maintaine that the Seniors among the Jewes, who sate in Ecclesiasticall Assemblies with the Priests, and had equall suffrages therein with the Priests, were their Rulers and their Magistrates, now he telleth us they were old men, Elders by age only, not by office. Secondly, in his defence of that same twelveth Chapter against *Beza*, hee acknowledgeth that the Christian Church had other Elders by office, besides the Ministers of the Word. *The Church* saith hee, *hath had Elders some by divine institution, as the Pastors of Churches, and Ministers of the Word of God.*

*Others*

*Others by condition of age or office, or estimation, or learning and experience.* How could hee then astrict the words of *Ambrose* to Elders by age onely? 3. Where was it ever read or heard, that old men, who had no Ecclesiasticall office, were taken into the assemblies of the Church, so that nothing was done without their counsell? 4. The *Elders* of whom *Ambrose* speaketh, are opposed to the *Teachers*, therefore they are not *Elders* by age: for such are some of the *Teachers* themselves. 5. *Ambrose* indeed in his preceding words had expounded the place of the Apostle, 1 Tim. 5. 1. of *Elders* by age: but thereupon he tooke occasion to speake of *Elders* by office also. 6. That the *Elders* which wee read to have been in the Jewish Church, were not *Elders* by age. *Basil* sheweth plainly, whose testimony we shall heare by and by.

## CHAP. IX.

### *Other Testimonies of Antiquity.*

**T**HUS having cleared the place of *Ambrose*, come we now to other testimonies of the Ancients. *Tertullian* in his *Apologeticke* against the nations, speaking of the Meetings and Assemblies of Christians,

Cap. 39.

stians, sheweth, that besides other things done  
 therein, they had also corrections, censures,  
 and excommunication, and that in the ex-  
 ercise of this discipline. *Præsident probati  
 quique Seniores, honorem istam non pretio sed  
 testimonio adepti* : with us doe sit all the appro-  
 ved Seniors, as presidents or rulers, having ob-  
 tained this honour not by price, but by a good te-  
 stimony. *Cyprian* in his Epistles doth often  
 protest, that from the beginning of his Bi-  
 shopricke he did all things by common con-  
 sent and advice both of his Clergie & people.  
 Will any man thinke, that in ordination, ex-  
 communication, reconciliation of penitents,  
 and such like things whereof *Cyprian* speak-  
 eth in these places, he sought the counsell  
 and advice of the whole Congregation, and  
 of all and every one therein : or rather that  
 the people gave their counsell and consent by  
 the *Eldership* representing them? Surely, this  
 doing of all things with the advice and coun-  
 tell of the whole, both Clergy and People, he  
 otherwhere sheweth to have beene nothing  
 else, but the doing of all things by the advice  
 & counsell of the Presbytery, which had not  
 been so, if there had not been in the Presby-  
 tery some of all sorts to represent the rest.  
*Lib. 3. ep. 11. Omni actu, saith he, ad me perlato placuit con-  
 trahi Presbyterium, &c. ut firmato consilio  
 quid*

L. 1. ep. 8.  
 l. 2. ep. 5.  
 l. 3. ep. 10.  
 ibid. ep. 11.

Lib. 3. ep. 11.

*quid observari deberet consensu omnium statueretur.*

*Epiphanius* writing to *Iohn*, Bishop of *Ierusalem*, concerning the tearing of a vaile which hee had seene in the Church of a village called *Anablatha*, with the image of Christ, or some Saint, upon it, and concerning another vaile which he had sent for it, intreateth him to give order to the Elders of that place to receive the vaile from the bearer. It is not to bee thought there were many preaching Elders in a small village, hee speaketh in the plurall, *Precor ut jubeas Presbyteros ejusdem loci &c.*

*Basilius Magnus* in his Commentary upon *Isa. 3. 2.* where the Lord threatneth to take away from *Israel* the Ancient, or the Elder, sheweth from *Numb. 11. 16.* how warily such Elders were to be chosen, and that their gifts, not their age, made them Elders, he proveth from *Dan. 13. 50.* (which is the history of *Susanna*) where the Jewish Elders at *Babylon* say to young *Daniel*, *Come sit downe among us, and shew it us, seeing God hath given thee the honour of an Elder.* Then he addeth, *Ad hunc, &c.* After this manner sometimes it happeneth, that youths are found in honour to be preferred to these Elders who slothfully and

*negligently lead their life. These Elders then among the Iewes were falsely so called: for God tooke away as the man of warre, and the Prophet, so the Elder from the people of the Iewes. Therefore let the Church pray, that the Elder (worthy to be so called) be not taken away from her self. The whole tenor of his discourse importeth, that the Christian Churches had such Elders as wee read to have been in the Jewish Church, whereof Daniel was one. And of them hee seemed to mean a little before, Habet. &c. The Church also hath Iudges, who can agree brother and brother.*

In 1 Tim.  
hom. 10.

*Chrysostome* compareth the Church to a house, because as in a house there are wife, children and servants, and the care or government of all is incumbent to the master of the family: So is it in the Church, wherein, beside the ruler of the same, nothing is to be seen, but as it were wife, children, and servants, *εἰ ὁ κοινὸν ἔχει τῆς ἐκκλησίας προέσως, ἔχει καὶ οὐκ αὐτὴν τὴν γυναῖκα. But if the Governor of the Church, saith he, hath fellows or consorts in the government thereof, so hath the man also the wife to be his consort in the government of his house.* If it be said, that by the Ruler of the Church, he meaneth the Bishop, and by his consorts preaching Presbyters, who  
are

are the Bishops helpers in the government of the Church; I answer, If wee understand by *πρεσβυς*, the Bishop, then wee make *Chrysostome* contradict himselfe: for in his next Homily hee sheweth plainly, that *Presbyters* have *πρεσβυτιαντῆς ἐκκλησιας*, the ruling of the Church as well as Bishops, and that the whole purpose of his former Homily agreed to *Presbyters* no lesse then *Bishops*. Now then, who were the consorts which Pastors of Churches, or preaching Elders had in the government of the Church? Could they bee any other then Ruling Elders?

*Hierome* upon that place of *Isaiah*, saith: *Et nos habemus in Ecclesia Senatum nostrum, cœtum Presbyterorum: cum ergo inter cetera etiam senes Iudea perdiderit, quomodo poterit habere concilium quod proprie Seniorum est*. And what sense shall we give to these words, unlesse we say it is imported that both the Jewish and the Christian Church had such an Eldership as we plead for. Else why did both hee, and *Basil* make such a parallell betwixt the Jewish and the Christian Church in the point of Elders? Surely, if we understand by the Elders of the Christian Church whereof they speak, the Ministers of the Word alone, wee must also understand by the Elders of

the Jewish Church, whereof they speake, the Priests, which no man will imagine.

L. 7. c. 23.

*Eusebius* in his History citeth *Dionysius Alexandrinus*, relating his disputes with the *Chiliasts* after this manner : *When I was at Arsenoita where thou knowest this doctrine first sprung, &c. I called together the Elders and Teachers inhabiting those villages, there being present also as many of the brethren as were willing to come, and I exhorted them publickly to the search of this doctrine, &c.* By the Teachers here are meant the Pastors or Ministers of the Word, who are most frequently called by the Fathers Teachers, or Doctors: neither can it bee supposed that there were any Teachers besides the Pastors in these rurall villages, which notwithstanding we see had beside their Pastors or Teachers, Elders also.

*Augustine* writeth his 137. Epistle to those of his owne Church at *Hippon*, whom he designeth thus : *Dilectissimis fratribus, clero, senioribus & universæ plebi Ecclesiæ Hipponiensis cui servo in dilectione Christi. To my welbeloved brethren the Clergy, the Elders, and the whole people of the Church at Hippon, whom I serve in the love of Christ.* Hee putteth Elders, or Seniors in the middle betwixt the Clergy

Clergy and the people as distinct from both, and yet somewhat participant of both.

*Isidorus Hispalensis* speaking of the prudence and discretion, which Pastors should observe in teaching of the Word; giveth them this advise among others: *Prius docendi sunt Seniores plebis ut per eos infra positifacilius doceantur.* The Elders of the people are to bee first taught, that by them such as are placed under them may be taught the more easily. Sent. l. 3. c. 43.

*Origen* speaking of the tryall of such as were to bee admitted members of the Church, saith, *Nonnulli prepositi sunt; &c.* There are some Rulers appointed who may enquire concerning the conversation and manners of these that are admitted, that they may debarre from the Congregation such as commit filthinesse. Contra. Cels. lib. 3.

In the acts of the 5. Councell of Toledo according to the late editions, we read that *Cinthila* (whom others call *Chintillanus*) came into that Councell, *cum optimatibus & Senioribus palatii sui.* But *Lorinus* hath found in some ancient copy, *Cum optimatibus & Senioribus populi sui,* with the Nobles and the Elders of his people. I would know who were these Elders of the people distinguished from the Nobles. C. 11. In Act. 4. 5.

The Councell  
of Carthage  
held An. 407.  
Can. 6. maketh mention  
of Seniors,  
who were expected from  
new Germany  
to come to the  
Councell, and  
unto whom  
the Councell  
remitted the election of a  
part of the  
Judges, who  
should decide  
the cause of  
*Maurenius*. In  
actis purgatio-

These things may suffice from antiquity  
to give some evidence that the office of ruling  
Elders is not *Calvins* new fangled devise at *Geneva*, as our adversaries are pleased  
to call it : but for further confirmation of this  
point, *Voetius disp. 2. de Senio.* and before him  
*Iustellus in annot. & notis in cod. Can. Eccles. Afric. Can. 100.* hath observed sundry other  
pregnant testimonies from antiquity for ruling  
Elders, especially out of these notable  
records *Gesta purgationis Cæciliani & Felicis*,  
to be seen in the Anna's of *Baronius*, An. 103.  
and in *Albaspinaus* his edition of *Optatus*.  
These testimonies I have here set downe in  
the Margine.

*actis purgationis Cæciliani & Felicis*, we reade, *Episco i, Presbyteri, Diacones, Seniores.* Againe, *Clerici & Seniores Cirtensium*. Sundry letters were produced and read  
in that conference ; One directed *Clero & Senioribus* : another *Clericis & Senioribus*. The letter of *Purpurius* to *Sylvanus*, speaketh thus, *Adhibere cunctis-ces & Senioris plebis Ecclesiasticos viros & inquirant diligenter quæ sint istæ dissensionis.* August. lib. 3. contra Crescon. c. 56. *Peregrinus presbyter & Seniore Ecclesia Musticane regionis.* Againe, Sermon. 19. de verb. Dom. Cum ob errorem aliquem à Senioribus arguuntur & imputatur alicui de illis cur Ebrius fuerit, &c. Epistola Synodalis Concilii Carthaginiensis apud eundem August. enar. in Psal. 36. Necesse nos fuerat Primiani causam, quem plebs sancta Carthaginensis Ecclesiæ Episcopum fuerat in ovile Dei sortita, Seniorum lireris ejusdem Ecclesiæ postulantibus audire atque discutere. Optat. lib. 1. adv. Parmen. erant Ecclesiæ ex auro & argento quam plurima ornamenta, &c. quasi (others read quas) fidelibus Senioribus commendavit. And after, Convocantur supra memorati Seniores, &c. Gregor. M. lib. 11. Ep. 19. Si quid de quocunque Clerico ad aures tuas pervenerit, quod te juste possit offendere, facile non credas, sed præsentibus Ecclesiæ tuæ Senioribus diligenter est perscrutanda veritas, & tunc Qualitas rei poposcerit, Canonica districtio culpam ferat delinquentis. Epist. Synodalis Concil. Pictavien. apud Gregor. Turon. l. 10. c. 16. de sponsalibus quoque ait coram Pontifice Clero vel Senioribus pro nepte sua orphanula arras accepisse.

From which passages it is apparant, that in the dayes of *Ambrose* these Seniors were neither in all places, nor altogether growne out of use; but that both in the Easterne and Western Churches, manifest footsteps of the same remained: neither is his testimony before alledged, repugnant hereunto: for we may understand his meaning to be either that in some places, or that in some sort, they were growne out of use, because peradventure the Teachers beganne to doe some things without their counsell and advice which in former times was not so. *Bilson* answereth two waies to the testimony from the 137. *Epist. of August.* and belike hee would have answered in the same manner to these other testimonies, he saith we may understand by these Seniors either the better part of the Clergy, or the Senators & Rulers of the City. That they were neither Bishops nor preaching Presbyters, nor Deacons, it is manifest, for they are distinguished from all these, *In act. purgat. Cacil. & Fal.* and they are called by *Isidore* and *Purpurius* *Seniores plebis*. Besides, it were strange if *August.* Bishop of *Hippo* writing to his Clergy, should distinguish either the Deacons from the Presbyters by the name of the Clergy which was common to both, or some preaching Presbyters

De gubern.  
Eccles. c. 11.  
p. 215.

byters from other preaching Presbyters, by the name of Seniors. On the other part, that they were not Magistrates of Cities, it is no lesse plaine: for they are called *Seniores Ecclesia*, and *Ecclesiastici viri*, they instructed the people, and had place in judging of causes Ecclesiasticall.

Ibid. pag. 253. But elsewhere *Bilson* taketh upon him to prove, that those of the Clergie who were by their proper name called Presbyters, were also called *Seniores*, as those who came neereft to the Bishop in degree, wisdom, and age. And this he proveth by a testimony of *Ambrose*. *Viduarum ac virginum domos nisi visitandi gratia Iuniores adire non est opus, & hoc cum Senioribus, hoc est cum Episcopo. vel si gravior est causa cum Presbyteris.* *Ans.* 1. Here the Seniors are the Bishop, which is neither good sense, nor any thing to his purpose. 2. Hee hath left out a word, without which the sentence cannot be understood, and that is *vel*: *Ambrose* saith, *Hoc est vel cum Episcopo, &c.* and so the words may suffer a three-fold sense: for either *Seniores* is here a name of age or of office. If it bee a name of age, as may bee presumed by the opposition thereof to *Iuniores*, then the meaning of *Ambrose* is, that young men should not goe into the houses of virgins or widowes, except it bee with some

some men of age, and the se to bee the Bishop or the Presbyters. If it be a name of office, then may wee either understand, that by the Presbyters he meaneth ruling Elders, and by the Bishop the Pastor of any particular Church, (for if *Whitaker* be not deceived, Pastors have the name of Bishops, not onely in Scripture, but in the ancient Church also :) Or that hee comprehendeth under the order of Elders, not onely the Preaching Presbyters, but the Bishop also, who was chiefe among them. By the first sense *Bilson* doth gaine nothing; by the other two hee hath worse then nothing: for any of them destroyeth his chiefe grounds.

Coarrov. 3. de  
Concil. quæst.  
3.

## CHAP. X.

*The consent of Protestant Writers, and the  
confession of our opposites for ruling  
Elders.*

**T**HE office of Ruling Elders is not onely maintained by *Calvin*, *Beza*, *Cartwright*, *Amese*, *Bucerus*, and others whom our opposites will call partiall Writers, let him who pleaseth read the commentaries of *Martyr*, *Bucer*, *Gualther*, *Hemmingius*,

*mingius, Piscator, Param* upon Rom. 12. 8.  
 1 Cor. 12. 28. *Arctius* on Act. 14. 23. *Zepper*.  
*de Polit. Eccles.* l. 3. c. 1. & 12. *Bullinger* on  
 1 Tim. 5. 17. *Arctularius* on Act. 14. 23. *Cat-*  
*tal. Test. verit.* col. 103. *Osiand.* cent. 1. l. 4. c.  
 11. *Chemnit.* exam. part. 2. pag. 218. *Gerard*.  
*loc. Theol.* tom. 6. pag. 363. 364. *Muscul.* loc.  
*com. de Eccles.* c. 5. *Bucan.* loc. com. loc. 42. *Suetan-*  
*us de Discipl. Eccles.* part. 4. c. 3. *Polanus*  
*Synt.* l. 7. c. 11. *Zanchius* in 4 praecep. col. 727.  
*Iunius animad.* in *Bellar.* cont. 5. l. 1. c. 2. *Dan-*  
*naeus de Polit. Christ.* l. 6 p. 452. *Alsted.* *Theol.*  
*cas.* pag. 518. 520. *Sopingius ad bonam fidem*.  
*Sibrandi.* pag. 253. &c. The Professours of  
 Leyden, *Synt. pnr. Theol. Disp.* 42. and sundry  
 others, whose testimonies I omit for brevities  
 cause, it is enough to note the places. The  
 Author of the Assertion for true and Chri-  
 stian Church policie, pag. 196. 197. ci-  
 teth for ruling Elders, the testimony the  
 Commissioners of King *Edward* the sixt, au-  
 thorised to compile a booke for the reforma-  
 tion of Lawes Ecclesiasticall; among whom  
 were the Archbishop of Canterbury, and the  
 Bishop of Ely. They say, *Let the Minister*  
*going apart with some of the Elders, take coun-*  
*sell &c.* *Voetius* citeth to the same purpose,  
*Marlorat, Hyperius, Fulke, Whittaker, Fenner,*  
*Bunnius, Willet, Sadeel, Lubbertus, Trelocatus*  
 (both

(both the one and the other) yea *Socinus* and the Remonstrants.

Besides we have for us the practise of al wel reformed Churches, and the Confessions of the *French*, the *Belgicke*, and the *Helvetike* Churches to be seene in the harmony of Confessions.

But what will you say if the adversaries of ruling Elders be forced to say somewhat for them? *Whitgift* confesseth not onely that our division of Elders, into preaching Elders and ruling Elders, hath learned patrons; but also that the Christian Church when there was no Christian Magistrate had governing Seniors: and elsewhere he saith, *I know that in the Primitive Church, they had in every Church Seniors, to whom the government of the Congregation was committed.* *Saravia* lendeth them his word likewise, *Quod à me, &c. Which is not disputed by mee in that meaning that the Belgicke Churches, or any other which doe with edification use the service of these Elders, should rashly change any thing, before that which is better bee substitute.* Again, speaking of the government of ruling Elders; he saith, *Quod ut, &c. Which as I judge profitable and good to bee constitute in a Christian Church and Common-wealth, so I affirme no Church, no Common-wealth to bee*

Def. tract. 17.  
cap. 1.

Answer to  
the Admonit.  
p. 114.

Ubi supra cap.  
9. p. 104.

1b. cap. 11. p. 118.

bound thereto by Divine Law : except perhaps necessity compell, or great utility allure, and the edification of the Church require it. Loe here the force of truth struggling with one contrary minded. Hee judgeth the office of ruling Elders, profitable and good, yet not of divine right ; yet hee acknowledgeth that necessity, utility , and the edification of the Church, maketh us tyed to it even by divine right. But if it be profitable and good, why did he call in question the necessity, at least the utility and the edification of it ? can one call in question the utility of that which is profitable ? he would have said the truth , but it stucke in his teeth, and could not come forth. *Satirivus de concil. lib. 1. cap. 8.* saith that among the Jewes, *Seniores tribuum*, the Elders of the Tribes did sit with the Priests in judging controversies of the Law of God. Hence hee argueth against *Bellarmino*, that so it ought to bee in the Christian Church also , because the priviledge of Christians is no lesse then the priviledge of the Jewes. *Camero* tells us, that when the Apostle, 1 Cor. 6. reproveth the *Corinthians*, for that when one of them had a matter against another, they brought it not to the Saints to bee judged by them ; hee meaneth not by the Saints , the promiscuous multitude, *sed eos qui*

Præle&. tom.  
1. p. 24.

*qui in Ecclesia constituti erant, ut vacarent gubernationi Ecclesiae: that is, those who were ordained in the Church, to give themselves to the government of the Church.* My Lord Craighton finding the strength of that Argument, that if beside the Ministers of the Word, other grave and wise Christians may be present in the greatest Assemblies and Councils of the Church, why not in Presbyteries also? answereth, that indeed it is not amisse that the wiser sort among the people be joyned as helpers and assistants to the Pastors, providing that this their auxiliary function be not obtruded as necessary. This is somewhat for us; but we say further, if it be necessary in Oecumenicke Councils (for no lesse doe the Arguments of our Divines in that question with the Papists conclude) then is it necessary in Presbyteries also.

## CHAP. XI.

*Doctor Fields five Arguments against ruling Elders answered.*

**H**IS first Reason that moveth him to thinke there were never any such in the Church

Church, is because Bishops, Presbyters, that preach and minister the Sacraments, and Deacons, howsoever they much degenerated in later times, yet all still remained in all Christian Churches throughout the World, both Greeke and Latine, in their names and offices also in some sort. But of these ruling Elders, there are no foot-steps to be found in any Christian Church in the World, nor were not for many hundred yeares; whereas there would have been some remains of these as well as the other, had they ever had any institution from Christ or his Apostles, as the other had. To this wee answer. 1. If the Christian Churches throughout the World had wanted ruling Elders longer then they did, yet prescription can be no prejudice to the ordinance of God. 2. After that the golden age of the Apostles was spent and gone, exact diligence was not taken, to have the Church provided with well qualified Ministers, but many unfit men; yea, sundry heretickes entered into that sacred vocation, whereby it came to passe that corruption and errour overflowed the Churches, as both *Eusebius* prayeth from *Agesippus* and *catalogus testimonium veritatis* from *Irenaeus*. Might not this be the cause of changing the office-bearers and

Eccles. hist. lib.  
3. c. 32. 35.  
Col. 103.

and government of the Church. 3. In the Roman, yea in Prelaticall Churches there are scarce any foot-steps at all of the offices of preaching Presbyters, and Deacons, as they were instituted by the Apostles. The Apostles ordained Presbyters to preach the Word, to minister the Sacraments, to governe the Church, and to make use of the keyes. But the Popish and Prelaticall Presbyters have not the power of the keyes, nor the power of Church government, for it is proper to their Prelates; as for the other two they are common to their Deacons, for they also doe preach and baptise. The office of the Popish Priest standeth in two things, to consecrate and offer up the body of Christ, and to absolve the faithfull from their sinnes: See *Conci. Triden. de sacr. Ordin. cap. 1. Hier. Savanarola. Triumph. cruc. lib. 3. cap. 16.* And the same two make up the proper office of the Priest by the order of the English Service Booke. As touching Deacons, they were ordained by the Apostles for collecting receiving, keeping, and distributing of Ecclesiasticall goods, for maintaining of Ministers, schooles, Churches, the sicke, stranger, and poore. The Popish and Prelaticall Deacons have no such office, but an office which the Apostles never appointed to them; for they

they had no preaching nor baptising Deacons. *Philip* preached and baptised, not as a Deacon, but as an Evangelist, *Acts* 21.8. Besides at the time of his preaching and baptising, hee could not have exercised the office of his Deaconship; by reason of the persecution, which scattered rich and poore and all, *Acts* 8. 1. that which *Steven* did, *Acts* 7. was no more then every believer was bound to doe, when he is called to give a testimony to the truth, and to give a reason of his faith and practice. 4. Others of the faithfull, besides the Ministers of the Word, have beene admitted unto Councells and Synods by many Christian Churches throughout the World, as is well knowne; and this is a manifest foot-step of the government of ruling Elders. 5. Nay in the Church of *England* it selfe, at this day, there are foot-steps of ruling Elders, else what meaneth the joyning of Lay-men with the Clergy in the high Commission to judge of matters Ecclesiasticall? *Saravia* saith, the Churchwardens which are in every Parish of *England*, have some resemblance of ruling Elders, whose charge appointed by law, he saith, is to collect, keepe, and deburse the goods and revenues of the Church, to preserve the fabricke of the Church, and all things pertaining thereto

Ubi supra, cap.  
12. p. 124.

thereto sure and safe, to keep account of baptisimes, mariages, and burials, to admonish delinquents & other inordinate livers, to delate to the Bishop or his substitutes, such as are incorrigible, & scandalous, being sworn thereto: also to observe who are absent from the prayers in the Church upon the Lords dayes, & upon the holy dayes, & to exact from them the penalty appointed by law, and finally to see to quietnes & decency in time of divine service.

Doctor *Fields* second reason is for that *Paul*, 1 Tim. 3. shewing who should be Bishops and Ministers, who Deacons, yea, who Widowes; passeth immediatly from describing the qualitie of such as were to be Bishops and Ministers of the Word and Sacraments, to the Deacons, omitting these ruling Elders that are supposed to lye in the midst betweene them, which he neither might nor would have omitted, if there had beene any such. To this the answer is easie. 1. As we collect the actions and sufferings of Jesus Christ, and the institution of the last supper, not from any one of the Evangelists, but from all of them compared together, for that one toucheth what another omitteth; so doe we judge of the office-bearers of the Church not from 2 Tim. 3. only, but from the collation of that and other places of Scripture of that kind. Ruling Elders are found in other places, and in the fifth Chapter of that

same Epistle, though not in the third.  
 2 Neither were there any absurdity to hold;  
 that the Apostle in that third Chapter comprehendeth all the ordinary office-bearers in the Church under these two Bishops and Deacons, and that under the name of Bishops, he comprehendeth both Pastors, Doctors, & ruling Elders: for as all these three are overseers, so to them all agree the qualities of a Bishop here mentioned, whereof there is only one, which seemeth not to agree to the ruling Elder, *viz.* that he should be apt to teach, vers. 2. Yet *Beza* maintaineth against *Saravia*, that the ruling Elder teacheth as well as the Pastor, only the Pastor doth it publickly to the whole congregation; the ruling Elder doth it privately, as he findeth every one to have need. And we have shewed before that as a private Christian is bound in charity to teach the ignorant, so the ruling Elder is bound to doe it *ex officio*.

The third reason, which Doctor *Field* bringeth against us, is, for that neither Scripture nor practice of the Church, bounding the government of such governours, nor giving any direction how farre they may goe in the same, and where they must stay, lest they meddle with that they have nothing to doe with, men should bee left to a most dangerous

De div. gra.  
 ministr. cap. 9.

dangerous uncertainty in an office of so great consequence. Our answer to this is: 1. Wee have shewed already the certaine bounds of the power and vocation of ruling Elders. 2. It was not necessary that the Apostle should severally set downe Canons and directions: first, touching Pastors, then Doctors; lastly, ruling Elders, since they are all Elders, and all members of the Eldership or Presbytery; it was enough to deliver canons and directions common to them all, especially since the duties of ruling Elders are the same which are the duties of Pastors, only the Pastors power is cumulative to theirs, and over reacheth the same in the publicke ministry of the Word and Sacraments, and so doth *Paul* difference them, 1 Tim. 5. 17.

His fourth reason is, because we fetch the paterne of the government of ruling Elders, from the Sanedrim of the Jewes, the platforme whereof wee suppose Christ meant to bring into his Church, when he said, *Tell the Church*; whereas, saith he, it is most cleere that the court was a civill court, and had a power to banish, to imprison, yea and to take away life, till by the Romans the Jewes were restrained. Wee answer that *Beza de Presbyterio. I. B. A. C. De polit. civil. &*

De poli. Eccl. lib. 3. cap. 7. In Deut. 17. ibid. In 2. Reg. 23. Moses and Aaron, lib. 5. cap. 1. De guber. Ec. pag. 62. Harm. de pass. cap. 8. *Eccl. lib. 2.* Also *Zepperus, Iunius, Piscator, Wolphius, Godwin, Bucerus, Gerard, And* sundry others have rightly observed that the Ecclesiasticall Sanedrim among the Jewes was distinct from the civill, yet both called by the name of Sanedrim. Wee grant with *Beza* that sometimes civill causes were debated and determined in the Ecclesiasticall Sanedrim, but this was done *πνευμαλικῶς, οὐκ πολιτικῶς*, as he saith, the fact which was meerey civill was judged in the civill Sanedrim, but when the civill Judges could not agree *de jure*, even in civill causes, in that case resolution was given by the other Sanedrim; as in like cases by the jurif-consults among the *Romans*, for the conservation and interpretation of the law did belong to the Leviticall Tribe. Hence it is that we read *2 Chron. 19. 8, 11. Jehosaphat* set in *Ierusalem* of the Levits, and of the chiefe Priests, and of the chiefe of the Fathers of Israel, some for the Lords matters, among whom presided *Amariah* the chiefe Priest, and some for the Kings matters, among whom presided *Zebadiah* the Ruler of the house of Judah. *Saravia* saith this place proveth not that there were two distinct consistories, one for civill, another for Ecclesiasticall things; because, saith he, by the Kings matters are meant

Ubi sup. ca. 11. pag. 119.

meant matters of peace; and warre by the Lords matters, the matters of law and judgement which are called the Lords matters, because the Lord was the author of their civill lawes; what a crazie device is this? Deut. 20. and 21. and 24. did not matters of peace and warre come under the civill lawes, which God had delivered to the Jewes, as well as any matter of judgement betwixt man and man? and what can bee more plaine then that the Lords matters or things pertaining to God, Heb. 5. 1. when they are differenced from other matters, are ever understood to bee matters spirituall and Ecclesiasticall? *Quapropter; wherefore* saith Iunius, *the Readers are to be warned whosoever they bee that consult the histories of ancient times, that where they read the name Synedrion, they wisely observe whether the civill Assembly or the Ecclesiasticall be meant of, because that name was confused, and indistinct, after the times of Antiochus.* In Deut. 17.

But notwithstanding that in these latter times all good order had much degenerate and growne to confusion, yet it seemeth to me that even in the dayes of our Saviour Christ, the Civill and Ecclesiasticall courts remained distinct, let me say my opinion with all mens leave, and under correction of the more learned, that night that our Lord was betrayed, he was led to the Hall of *Cajapbas*,

where there was holden an Ecclesiasticall Sanedrim, which asked Jesus of his Disciples, and of his doctrine, received witness against him, and pronounced him guilty of blasphemy, *Mat. 27. 57. Mark 14. 53. 55. Ioh. 18. 19.* Nothing I finde in this Councell why we should think it civill: for as touching the smiting and buffeting of Christ, *Mat. 26. 67. Luk 22. 63.* some think it was by the servants of the high Priests and Elders after that they themselves had gone home, & left the Councell; howsoever, it was done tumultuously, not judicially, and tumults may fall forth in any Judicatory whether civill or Ecclesiasticall. As for the sentence which they gave, *Mat. 26. 66. He is guilty of death*, it proveth not that this was a civill Court: for just so, if an incestuous person should bee convicted before an Assembly of our Church, the Moderator might ask the Assembly, what thinkeye? and they might well answer, He is guilty of death, away with him to the Magistrate. Shortly then the matter debated in this nocturnall Councell, was meerly Ecclesiasticall, and the accusation of sedition and making himselfe a King, were not spoken of till he was brought before *Pilat*. But there was another Sanedrim convocat in the morning, *Mat 27 1. Mark 15. 1. Luk 22. 66.* and this seemes to have been not Ecclesiasticall but Civill; 1. because they meddle

meddle not with the triall of his doctrine, nor any examination of witnesses thereanent : only they desire to heare out of his own mouth, that which hee had confessed in the other Councell, viz. that he was the Christ the Son of God ; whereupon they take counsell how they might deliver him to *Pilate*, which was the end of their meeting 2. *Mark* saith, *they bound him, and carried him away to Pilate.*

3. The Ecclesiasticall Councell had already done that which they thought pertained to them : for what should they have convened again ? Some say, that all the high Priests, Scribes and Elders, were not present at that nocturnall councell, and that therefore they convened more fully in the morning. But that the nocturnall Councell was fully convened, it is manifest from *Mat.* 26. 59. *Mark* 14. 53.

55. 4. This last Councell led Jesus away to *Pilate*, and went themselves with him to accuse him before *Pilate* of sedition, and of making himselfe a King, *Luk.* 23. 1. 2. *Mat.* 27. 12.

5. They complain that the power of capitall punishment was taken from them by the Romans, importing that otherwise they might have put him to death by their law, *Ioh.* 18. 31.

Now D. *Fields* last reason is, For that all Fathers or Councils mentioning Elders, place them betwixt Bishops and Deacons, and make them to be Clergy men, and that in the Acts where

where the Apostles are said to have constitute Elders in every Church, Pastors are meant, is strongly confirmed from Act. 20. 17. 28. where the Elders of the Church of Ephesus are commanded *to feed the flocke of Christ o-ver which they were appointed over-seers*, whence it followeth inevitably, that they were Pastors. We answer, 1. *Ambrose* speaketh of Elders which were not Pastors. 2. *Beza & Gualther* expound the place Act. 14. 23. where the Apostles are said to have ordained Elders through every Church, of ruling as well as preaching Elders. 3. As for that which he alledgeth from Act. 20. *Beza, Innium*, and the Professors of *Leyden*, hold, that the names of Bishops and Pastors are common both to ruling and preaching Elders, and that the Scripture giveth these names to both, howsoever in Ecclesiastical use for distinction's cause, they are appropriate to teaching Elders. Surely the ruling Elder both overseeth the flocke and feedeth the same, both by discipline, and by private admonition; and for these respects may bee truly called both Bishop and Pastor. 4. How small reason hee hath to boast of the Fathers, we have already made it to appeare. 5. It is a begging of the question to reason from the appropriation of the name of Elders to the Pastors.

Conc. Sarav.

Ubi sup. c. 12.

Com. in act. 14

Ubi sup. cap. 9.

Ecclef. lib. 2.

cap. 1.

Cens. in conf. cap. 21.

pag. 275.

## CHAP. XII.

*The extravagancies of Whitgift and Saravia in the matter of ruling Elders.*

**T**Hese two Disputers, doe not (as D. Field) altogether oppose þ government of ruling Elders, but with certain restrictions; about which notwithstanding they differ betwixt themselves: *Whitgift* alloweth of ruling Elders under a Tyrant, but not under a Christian Magistrate, but sayeth they cannot be under an *Infidell Magistrate*. Me thinkes I see here *Sampsons* Foxes, with their tailes knit together, and a firebrand betwixt them, yet their heads looking fundry wayes. To begin with *Whitgift* he saith in one place. *I know that in the primitive church, they had in every church seniors, to whom the Government of the Congregation was committed, but that was before there was any Christian Prince or Magistrate &c.* In another place. *My reason, why, it (the Church) may not bee governed under a Christian Magistrate, as it may under a Tyrant is this: God hath given the chiefe authority in the government of the Church to the Christian Magistrate, which could not bee so, if your Seignory might aswell retaine*

Answ. to the admon. pag. 114.

M

their

their authority under a Christian Prince, and in the time of peace, is under a Tyrant, and in the time of persecution; for tell me, I pray you, what authority Ecclesiasticall remaineth to the civill Magistrate, where this Seignory is established?

Replyp. 140 Hee who pleaseth may find this opinion largely confuted by *Beza de Presbyterio contra Erasmus*, and by *I. B. A. C. polit. civil. & Eccles.* In the meane while I answer. First, *T. C.* had made a sufficient Reply hereunto ( which *Whitgift* here in his defence should have confuted, but hath not ) viz. That if the Seniors under a Tyrant had medled with any Office of a Magistrate, then there had beene some cause why a godly Magistrate being in the Church, the Office of a Senior, or at least so much as hee exercised of the Office of a Magistrate should have ceased.

But since they did onely assist the Pastor in matters Ecclesiasticall, it followeth, that as touching the Office of Elders, there is no distinction betwixt times of Peace and Persecution. Secondly, There were Seniors among the Jewes under Godly Kings, and in times of Peace: Why not likewise amongst us? Thirdly, The Ecclesiasticall power

power is distinct from the civill, both in the subject, object, and end; so that the one doth not hinder the other: The Magistrates power is to punish the outward man with an outward punishment, which the Presbytery cannot hinder, for he may civilly bind whom the Presbytery spiritually looseth, and civilly loose, whom the Presbytery spiritually bindeth, and that because the Magistrate seeketh not the repentance and salvation of the delinquent by his punishment ( as the Presbytery doth ) but onely the maintenance of the authority of his lawes, together with the quietnesse and preservation of the *Common-wealth*.

Whence it cometh, that the delinquent scrapeth not free of the Magistrate, though hee bee penitent and not obstinate.

4. How thought *Whitgift*, that the christian Magistrate can doe those things which the Seigniorie did under a Tyrant? Can the Magistrate by himselfe determine questions of Faith? Can he know what order and decency in circumstances is fittest for each Congregation? Can he excommunicate offenders, &c. 5. When Bishops exercise Ecclesiasticall jurisdiction ( yea and the civill too ) this is thought no wrong to Princes :

Is it a wrong in the *Presbytery*, yet not in this *Prelacy*? 2. Good Lord what a My-  
 sterie is this! 6. When *Presbyters*  
 are established in their full power,  
 there remaineth much power to the Prince  
 even in things Ecclesiasticall, as to take di-  
 ligent heed to the whole estate of the  
 Church within his dominions, to indict Sy-  
 nods, and civilly to proceed in the same, to  
 ratifie the constitutions thereof, and to adde  
 unto them the strength of a civil sanction,  
 to punish *Heretickes*, and all that disobey  
 the assemblies of the Church, to see that no  
 matter Ecclesiasticall be carryed factious-  
 ly or rashlie, but that such things bee deter-  
 mined in free assemblies, to provide for  
 Schollers, Colledges, and Kirkes, that all  
 corrupt wayes of entring into the Ministe-  
 ry, by Simony, bribing patrons &c. be re-  
 pressed, and finally to compell all men to  
 doe their duty according to the Word of  
 God, and Laws of the Church. 7. What soe-  
 ver be the power of the supreme Magi-  
 strate, *Ecclesiastamen, &c.* Yet let him leave to  
 the Church and to the Ecclesiasticall Rulers  
 (such as are the Ministers of the Gospel, El-  
 ders and Deacons) their owne power in hand-  
 ling Ecclesiasticall things, untouched and  
 whole saith *Danæus*. For the Ecclesiasticall  
 pow

power doth no more hinder the civill administration, then the Art of singing hindereth it, saith the Angustan confession. 8. We may answer by a iust recrimination, that the Prelacy (not the Presbytery) is prejudiciall to the power of Princes, and hath often incroached upon the same. The Bishops assembled in the eight Council of *Constantinople*; ordained that Bishops should not light from their horses, when they chance to meet Princes, nor basely bow before them, and that if any Prince should cause a Bishop to disparage himselfe by doing otherwise, he should be excommunicated for two yeares. They also discharged Princes from being present in any Synod, except the Oecumenicke. The 1. Council of *Toledo* ordaineth that *Quoties Episcoporum Hispanorum Synodus convenerit, toties universalis Concilii decretum propter salutem Principum factum, peractis omnibus in Synodo recitetur, ut iniquorum mens territa corrigatur.* From which canon *Osiander* collecteth, that some of the Bishops were not faithfull and loyall to the Kings of *Spaine*. The inquisition of *Spaine* Anno 1568. presented to King *Philip* twelve Articles against the *Netherlands*, one whereof was, *That the King write unto and command the Clergie of the Netherlands, that with the Inquisition they should accept of*

*Art. de potest. Eccl.*

*Can. 14.*

*Can. 17.*

*Can. 17*

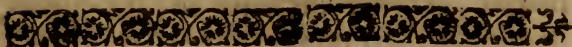
*Hist. of the Netherlands lib. 9. page 309.*

25. new Bishops, the which should be free from  
 all secular jurisdiction, yea in cases of Trea-  
 son. Now as touching the contrary conceit  
 of *Saravia*, he alloweth such Elders as the  
*Jewish Church* had to be joyned now with  
 Pastors under a Christian Magistrate, but  
 under an *Infidell* Magistrate, hee saith they  
 could have no place; for he taketh the *Jew-  
 ish Elders* to have bin their Magistrates, &  
 that in like manner, none but Christian Ma-  
 gistrates should sit with the Ministers of  
 the Word in Ecclesiasticall Courts, Princes  
 and Nobles in generall or Nationall Coun-  
 cills, and Magistrates of cities in particu-  
 lar consistories. This is as foule an error, as  
 that of *Whitgift*; for 1. His opinion of the  
*Jewish Elders*, that they were their Magi-  
 strates we have confuted before. 2. Though  
 it were so, that no Ruling Elders ought to  
 be admitted, now except Christian Magi-  
 strates, yet might they have place under an  
*Infidell* Prince: as *Joseph* under *Pharaoh*,  
*Daniell* under *Nebuchadnezzar*. There have  
 beene both Christian Churches, and Chri-  
 stian Magistrates under Hereticall, yea *In-  
 fidell* Princes 3. If Christian Magistrates be  
 come in place of the *Jewish Seniors*, and  
 ought to be joyned with the Ministers of  
 the Word in the consistories of the church.

We

We demand *quo nomine, quo jure* ? whither doe they sit as Christian Magistrates, or as men of singular gifts chosen for that effect ? If as Magistrates then shall we make a mixture and confusion of civill & Ecclesiasticall function, else how shall men by vertue of civill places sit in spirituall Courts ? If as men of singular gifts chosen to sit, then may others aswell as they having the like gifts and election be admitted to sit also. 4.

*Saravia* contradiceth himselfe, for a little after he admitteth grave and godly men in the judicatories of the Church, whither they be Magistrates or privat men, *sive illi magistratu fungantur sive in rep. vivant privati.* *Ibid. p. 120*



## CHAP. XIII.

*whether Ruling Elders have the power of  
decisive voyces, when they sit in Prebyteries  
and Synods.*

**T**Here are sundry questions propounded by D. Field and other adversaries of Ruling Elders, whereinto they thinke wee are not able to satisfie them, as 1. Whether *Ruling Elders* ought to have decisive voyces, even in questions of Faith and Doctrine, and in the tryall and approbation of Ministers? 2. Whether these Elders must be in every Congregation with power of ordination, deprivation, suspension, excommunication, and absolution, or whether this power bee onely in Ministers and Elders of divers Churches concurring? 3. If they be Ecclesiasticall persons, where is their ordination? 4. Whether these offices be perpetuall or annuall, and but for a certaine time?

5. Whe-

Whether they ought to serve freely or to have a stipend? Touching the first of these; since the reformation which *Luther* began, it was ever maintained by the Protestāt writers, that not the Ministers of the word alone, but some of all sorts among Christians ought to have decisive voices in Councils. But Dr. *Field* will admit none to teach and define in Councils, but the Ministers of the word onely: others he permits onely to consent unto that which is done by them.

*Lib. 5. c. 49.*

*Saravia* alloweth grave and learned men to sit with the Ministers of the word, yet not as Iudges, but as Counsellors and Assessors onely. *Tilen* will not say that the Bishops and Pastors of the Church ought to call any into their Council, but that they may doe it when there is need. Against whom and all who are of their mind we object. 1.

*Ubi supra c.*

*9. p. 93. 94.*

*Par. c. 11.*

The example of Apostolicke Synods. *Matthias* the Apostle after Gods owne designation of him, by the lot which fell upon him, was chosen by the voices, not onely of the Apostles, but the other Disciples, who were met with them *Act. 1. 26.* *συγκλητηριον*

*i.e. Simul suffragiis electus est*, as *Arias Montanus* turneth it. For the proper and native

*In Act. 1.*

signification of *συγκλητηριον*, as *Lorinus* sheweth out of *Gagveius*, is to choose by

*26.*

voices. The Professors of *Leyden* have no-

ted this *consensus Ecclesie per Unanimo*. in the election of *Matthias Cens. in Confess. cap. 21.* In the Council of *Hierusalem Act. 15.* we find that beside the *Apostles* the *Elders* were present, and voiced definitively, for they by whom the Decree of the Synod was given forth, and who sent chosen men to *Antioch*, were the *Apostles* and *Elders*, *Gerard, Loc. Theol. com. 6. n. 28.* and the *Profess. of Leyden, cens. in conf. c. 21.* understand that the *Elders* spoken of *v. 5. & 6.* were the ruling *Elders* of the Church of *Hierusalem*, joynd with the *Apostles*, who laboured in the word. Other Protestant writers understand by the name of *Elders* there, both preaching and ruling *Elders*. The Brethren, that is the whole Church, heard the disputes, and consented to the Decrees, *v. 21. 22, 23.* Ruling *Elders* behoved to doe more then the whole Church, that is voice definitively. *Lorinus* the Jesuite saith, that by the name of *Elders* there, wee may understand not onely Priests, but others besides them. *Viz. antiquiores & auctoritate praecllentes discipulos, Disciples of greatest age and note.* And this he saith is the reason why the vulgar Latine hath not retained in that place the Greeke word *Presbyteri*, but readeth *Seniores. 2.* Wee have  
for

for us the example of Ecclesiasticall Courts among the *Jewes*, wherein the *Jewish* Elders had equall power of voicing with the Priests, and for this we have heard before, *Saravia's* plaine confession. 3. The example of ancient Councils in the Christian Church. *Constantine* in his Epistle which he wrote to the Churches, concerning the *Nicene* Council saith; *I my selfe as one of your number was present with them (the Bishops)* which importeth that others of the Laity voiced there with the Bishops as well as he, and hee as a chiefe one of their number. *Euagrius lib. 2. cap. 4.* saith, that the chiefe Senators sate with the Bishops in the Council of *Chalcedon*. And after he saith, *The Senators decreed as followeth.* The fourth Council of *Carthage*, c. 27. speaking of the transportation of a Bishop, or of any other Clergie man, saith, *sane si id Ecclesia utilitas fieri uideatur poposuerit, decreto pro summa con-* *Caranza in*  
*eo clericorum & laicorum Episcopis porrecto, in cil. p. 357.*  
*præsætia Synodi transferatur.* The Decrees of the Synod of *France* holden by *Charlemaine* about the yeare 743. are said to have beene made by the King, the Bishops, the Presbyters, and Nobles. Many such examples might we shew, but the matter is so cleere that it needeth not. 4. The Reuew of the Council of *Trent* written by a Papist, *Lk. 1. cap. 8.*  
 N 2 among

among other causes of the Nobility of that  
 Councill maketh this one, that Lay-men  
 were not called nor admitted into it, as was  
 the forme of both the *Apostolicke* and o-  
 ther ancient Councils, shewing also from  
 sundry Histories and examples, that both  
 in *France*, *Spaine*, and *England*, Lay-men  
 vsed to voice and to judge of all matters  
 that were handled in Councils : alleaging  
 further the examples of Popes themselves.  
 That *Adrian* did summon many *Lay-men*  
 to the *Lateran* Councill, as members there-  
 of, that in imitation of him Pope *Leo* did  
 the like in another Councill at the *Lateran*  
 under *Otho* the first, and that Pope *Nicholas*  
*in Epist. ad Michael Imperat.* acknowled-  
 geth the right of *Lay-men* to voice in Coun-  
 cils, wherein matters of faith are treated of,  
 because faith is common to all. The same  
 writer sheweth also from the Histories, that  
 in the Councill of *Constance*, were 24.  
 Dukes, 140 Earles, divers Delegates from  
 Cities and Corporations, divers learned  
 Lawyers, and Burgeses of Universities, 5.  
 The Protestants of *Germany*, did ever refuse  
 to acknowledge any such Councill wherein  
 none but Bishops and Ministers of the word  
 did judge. When the Councill of *Trent*  
 was first spoken of in the Dyet at *Norim-*  
*berg*, Anno 1522. all the estates of *Germany*  
 desired

ibid.

Vide fasciculum  
 verum experien-  
 darum.

desired of Pope *Adrian* the 6. That admittance might be granted as well to *Laymen* as to *Clergie-men*, and that not onely as witnesses and spectators, but to be judges there. This they could not obtaine, therefore they would not come to the Council, and published a booke which they entituled, *Causa cur Electores & ceteri confessioni Augustanae additi ad Concilium Tridentinum non accedant*. Where they alleage this for one cause of their not comming to *Trent*, because none had voice there but Cardinals, Bishops, Abbots, Generals, or superiors of orders, wheras laickes also ought to have a decisive voice in Councils, 6. If none but the Ministers of the word should sit and voice in a Synod, then it could not bee a Church representative, because the most part of the Church (who are the hearers and not the teachers of the word) are not represented in it. 7. A common cause ought to be concluded by common voices. But that which is treated of in Councils is a common cause pertaining to many particular Churches. Our Divines when they prove against Papists that the election of Ministers and the excommunication of obstinate sinners ought to be done by the suffrages of the whole Church they make use of this same argument; *That which con-*

becometh all ought to be treated of and judged  
 by all. 8. Some of all estates in the com-  
 mon-wealth, voice in Parliament, therefore  
 Some of all sorts in the Church ought to  
 voice in Councils and Synods; for *de pari-  
 bus idem iudicium*; A Nationall Synod is  
 that same to the Church, which. A Parlia-  
 ment is to the Common-wealth. 9. Those  
 Elders whose right we plead, are called by  
 the Apostle rulers, *Rom. 12. 8. 1 Tim. 5.*  
*17.* and Governours, *1 Cor. 12. 28.* there-  
 fore needs must they voice and judge in  
 those assemblies, without which the Church  
 cannot be ruled nor governed. If this be de-  
 nyed them they have no other function be-  
 hind, to make them Rulers or Governours  
 of the Church. *Rome* was ruled by the Se-  
 nate, not by the *Censors*; and *Athens* was  
 governed by the *Araopagus*, not by the  
 inferiour Office-bearers, who did only take  
 heed, how the *Lawes* were observed. But  
 let us now see what is objected against this  
 power of Ruling Elders, to voice in Coun-  
 cill, and to Iudge of all things, even matters  
 of faith treated therein. First it is alleadged  
 that lay-men have not such abilities, of gifts  
 and learning, as to judge aright of such mat-  
 ters. But I dare say there are Ruling Elders in  
*Scotlād*, who in a theological dispute, should  
 powerfully spoyle many of those who make  
 this

this objection. 2. *Antonius Sadeel, Iohannes a Lasco, Morney*, and such like shew plainly to the world, that gifts & singular learning, are not tyed to Bishops and Doctors of the Church. 3. Neither doe men of subtile wits and deepest learning, prove alwayes fittest to dispute and determine questions of faith. It is marked in y<sup>e</sup> historie of the Councill of *Nice*, that there was a *Lay-man* therein, of a simple and sincere mind, who put to silence a subtile Philosopher, whom all the Bishops could not compeesce. 4. There are many both in Parliament and secret Councell without all controversie able to give their suffrages, and to judge of matters in hand, who notwithstanding, are not of such learning and Eloquence as to enter into the lists of a publique dispute. 5. And if the gifts and abilities, of the most part of ruling Elders, were as small as their adversaries will be pleased to call them, yet this concludeth nothing against their right power of voicing, but onely against their aptitude and fittesse unto that, whereto their right would carry them. And we doubt that every Pastour be well gifted, for all which cometh within the compasse of his vocation, or doth well every thing, which he hath power to doe. Another objection is made from *1. Cor. 14. 32. The spirits of the Prophets, are subject to the prophets: whence they collect, that*

*Prolept. com.*  
3. p. 176, 461.

that prophets, and preachers of the word, ought to be judged by such as themselves are, that is by Prophets and Preachers, and by none other. To this we say, 1. There owne *Camero* giveth us another commentarie upon that place, rightly observing, that the Apostle there speaketh nothing of trying or judging the spirits, but onely of the order, which is to be kept in the Church: for whereas in the Church of *Corinth*, the Prophets did prophecy tumultuously, many or all of them at once, and would not give place one to another, this the *Apostle* condemneth, and will have the Prophets so farre subject to the Prophets, as that when one riseth up to prophecy, the rest may hold their peace. 2. That this is the sense it is cleare, from the order and dependance of the Text, for v. 30. he commandeth him that prophecieth in the Church to hold his peace, when any thing is revealed to another Prophet that sitteth by, now this he enforceth by foure reasons. 1. Because so they might all prophecy one by one, and they were mistaken, who thought that all could not prophecy, except many spake at once. 2. All that were in the Church might learne and all be comforted, by every Prophet, which could not be, except they prophecied severally one by one

one. 3. The Spirits of the Prophets are not arrogant, but humble subject one to another, each giving place to other. 4. God is not the Author of confusion, but of peace and order.

## CHAP. XIV.

*Of the Ordination of Ruling Elders, of the continuance of their Office, and of their maintenance.*

**T**ouching the first of these, it cannot be denyed, but as Election to the Office, so ordination to the exercise thereof, is a thing common both to Preaching and Ruling Elders. Howbeit in *Scotland* imposition of hands is not used in the Ordination of Ruling Elders, as it is in the Ordination of Preaching Elders, yet this is not to bee thought a defect in their Ordination; for imposition of hands is not *In 1. Tim. 4.* an Act but a signe of Ordination, neither is *1 4. Exam:* it a necessary signe but is left free: it is not *part 2. p. 221* therefore without reason, that *Calvin, Chem-* *loc. theol. de* *nitius, Gerard, Bucan, Junius, Bucerus, and minist. eccl.* many other of our learned Writers, yea the *sect. 159.* *Loc. 42.* *Arch-bishop of Spalato* doe all make a distinction, betwixt the essentiall act of ordi- *Animad. in* *Bellarmin. cōt.* *nation 5. lib. 1. c. 3.*

de gubar, 2c-  
 clos. lib. 2.  
 cap. 3. N. 54  
 &c. cap. 4.  
 N. 13. 19.

nation, and the externall rite thereof, holding that ordination may be full, valid and compleat, not onely without the unction used in the *Roman Church*, but even without the laying on of hands, used in the *Reformed Churches*. After the Election of *Ruling Elders*, with the notice & consent of the whole Church, there followeth with us a publique designation of the persons so elected, and an authoritative or potestative Mission, Ordination, or Deputation of them unto their *Presbyteriall* functions, together with publique exhortation unto them, and prayer in the Church for them, which wee conceive to bee all that belongeth either to the essence, or integrity of Ordination. I meane not to condemne Imposition of hands, nor any other convenient signe, in the Ordination of *Ruling Elders*, onely I intend to justifie our owne forme, as sufficient.

As for the maintenance and the continuance of the Office of *Ruling Elders*, wee love not unnecessary Multiplication of questions, let every Church doe herein what they find most convenient. The manner of our Church, in these things, is such, as best befiteth the condition of the same, & such

as

as cannot be in reason condemned; Neither is a stipend, nor continuance in the Function till Death, essentiall to the Ministry of the Church, but separable from the same. The *Levites* of old served not at all times, but by course, and when they were 50. yeares old, they were wholly liberat, from the burden and labour (though not from the attendance) of the *Leviticall* service, and Ministers, may still upon the Churches permission, for lawfull Reasons, and urgent Necessities, be absent a whole yeere, and longer too, from their particular charges. The *Apostles*, when they were first sent through *Judea*, tooke no stipend, *Mat. 10. 8, 9.* Neither did *Paul* take any at *Corinth*, *1 Cor. 9. 18.* The Ministers among the *Waldenses*, worke with their hands for their maintenance. The old *Patriarchs* were *Priests* and *Preachers*, to their families, and maintained themselves by the worke of their hands, feeding of Flockes, tilling the Ground, &c, These things I do not mention as Rules, to be followed by us, but to shew, that the intermission, of the exercise of the Ministry, the want of maintenance and labouring with the hands, are not altogether repugnant, nor inconsistent, with the Nature of the vocation, of the Ministers of the word,

but in some cases *hic & nunc*, may bee most approveable in them, much more in Ruling Elders. The Revenues of our Church are so small, that they cannot spare, stipends to Ruling Elders, which maketh them willing to serve without stipends, and lest they should be overburdened, with this their service, though they be chosen and called to be Ruling Elders as long as they live, at least till they merit, to be deposed, yet our *booke of policie* alloweth them, that ease of intermission and serving by course, which was allowed to the *Levites* of old in the *Temple*.

1 Tim. 5. 17.

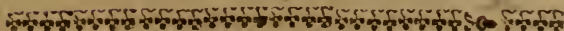
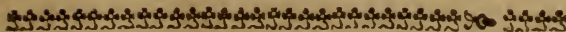
The double honour which the Apostle commandeth to give unto Elders that rule well, needeth not to be expounded of maintenance and obedience; for by double honour wee may either simply understand, much honour, or by way of comparison double honour, in respect of the Widowes, whom hee had before commanded to honour, as *Calvin* expoundeth the place. Both these *Interpretations* doth *Oecumenius* give upon the same place.

Ibid. v. 3.

The other question propounded by D. Field concerning Ruling Elders, shall have a resolution in that which followeth, and so I will proceed, conceiving that which hath  
beene

beene said for Ruling Elders, shall satisfie  
 such as desire to understand, though  
 nothing can satisfie the malicious,  
 nor them who are willingly  
 ignorant.

*Here endeth the first Booke.*





THE  
 Second Part, concerning the  
 Assemblies of the Church of  
 SCOTLAND, and Authority  
 thereof.

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CHAP. I.

*Of popular Government in the  
 Church.*

**T**Here bee some that cail in question  
 the Warrant and Authority of  
 classically *Presbyteries*, of provinciall  
 Synods and Nationall Assemblies, as they  
 are used and maintained in the Church of  
*Scotland*. I meane not the Prælatie faction, whom we set aside, but even some who  
 are as *Antiepiscope* as we are. The *Scrupulosity* of such (at least of many such) herein  
 doth (we conceive) proceed not from any  
 per-

perversnesse of mind, but onely from certaine mistakings, which better information may remove.

But first of all wee require those, whom we now labour to satisfie, to condescend upon another point, *viz.* that the exercise of Ecclesiasticall power and jurisdiction in a particular Congregation, ought not to bee committed to the whole collective body thereof, but is peculiar to the Eldership representing the same; for in vaine doe wee debate the other point concerning Presbyteries and Assemblies, if this latent prejudice still occupy their minds, that the Government of the Church must needs be popular, exercised by the collective body, which happily may in some sort bee done within the bounds of a well limited Congregation, but is manifestly inconsistent with classieall Presbyteries & Synods, because the collective Bodies of all particular Congregations within the bounds of a shire, of a Province, of a Nation, cannot bee ordinarily, nor at all ordinatly, assembled together, and if they could,

I beleeve that the *Separatists* themselves would in that case allow a dependencie or subordination of particular *Congregations* unto the more generall *Congregation*. So that the point of popular government being once cleared, it shall facilitate the other question concerning the Subordination of particular *Elderships* to *classicall Presbyteries* & *Synods*. Now there are good reasons why this popular government or exercise by jurisdiction by all can not be admitted into a *Congregation*.

First, in every *Christian Congregation*, there are some Rulers, some ruled, some Governors, some governed, some that command, some that obey, as is manifest from *Hebr. 13. 17. 1. Thes. 5. 12. 1. Tim. 5. 17.* But if the whole *Congregation* have the Rule and Government, who then shall be ruled and governed? It will be answered, that in the exercise of jurisdiction, every Member is to act according to it's owne condition, the head as the head, the eye as the eye, &c. that the Rulers and Governors of a *Congregation* are to have the principall conduct of businesse, and to bee Heads, Eares, Mouths, &c. to the *Congregation*.

But

But this *simile* maketh rather for us then against us, for though every member bee usefull and steadable in the body according to it's owne condition, yet every member neither can nor doth exercise those principall actions of seeing, hearing, tasting, &c. I say not that other members cannot see, heare, taste, as the eyes, eares, and mouth doe, but they cannot at all see, heare, nor taste. So if the Rulers of a Congregation be as the eyes, eares, mouth, &c. then other members of the Congregation cannot at all act those actions of government which they act. Hence it is that some, who make the whole Congregation the first subject of the power of spirituall Jurisdiction, doe notwithstanding hold that the whole Church doth exercise the said jurisdiction as *Principium quod*, the Eldership alone, as *Principium quo*, even as the whole man seeth, as *Principium quod*, the eye alone, as *Principium quo*, and so of all the rest. Thus doe they put a difference betwixt the power it selfe, and the exercise of it, ascribing the former to the collective body of the Church, the latter to the representative: knowing that otherwise they could not preserve the distinction of Rulers and ruled in the Church.

*Smecon. de discip. Eccles. part 4. c. 2.*

Secondly, it is well knowne that in Congregations the greater part are not fit to exercise Jurisdiction, for they can not examine the Doctrine and abilities of Ministers, how should they ordaine them? They can not judge of questions and controversies of faith, yow shall they determine the same? They can not find out and discover Hereticks, how shall they excommunicate them? It is answered that this evil proceedeth from another, *viz.* That there is too much sloth and oversight in the admission of such as are to be members of a

*Mos est Scriptura ita loquide parte tanquam de deo, sicut Corinthios in primis sua Epistola paratibz ita laudat Apostolus, tanquam omnes tales essent, cum essent laudabiles quidam eorum, scilicet Augustine writing to Paulinus.*

Congregation, and that they would be fit enough to doe their duty, if they were all Saints, they meane appearantly, and in the judgement of charity such, *Rom. 1. 7. 1 Cor. 1, 2. Eph. 1, 1.* But say we againe, 1. Why may wee not hold that when the Apostle writeth to the Saints at *Rome*, at *Corinth*, &c. he meaneth not, that all who were in those Churches, were either truely or appearantly Saints (for some wicked ones there were among them, and manifestly vicious, *Rom. 16, 17, 18. 1 Cor. 5. 9. 11.*) But that his meaning is, to direct his Epistles to so many as were Saints at *Rome*, *Corinth*, &c. mentioning them alone; because to them, and to none but them, did

God

God send his word for a blessing, it being sent to others that they may goe and fall backward, and be broken, and snared, and taken, as the Prophet speaketh. 2. If it should be granted that the *Apostle* giveth the name of *Saints* to all and every one that were in the Churches of *Rome*, *Corinth*, and *Ephesus*, yet Mr. *Ainsworth* himselfe answering Mr. *Bernard* holdeth that they are called *Saints* by externall calling onely, wherewith many are called who are not chosen, and who have no appearant markes of election. Others say that they were called *Saints*, in respect of their baptism, wherein they were all consecrated and devoted to God. Some say that they were all *Saints*, in respect of their profession. 3. Howsoever it was that they were all called *Saints*, yea put the case they had beene all truely *Saints*, surely their sanctification can not import their fitnessse to exercise jurisdiction in the Church. The former is a speciall grace of the holy Spirit given to one for his owne Salvation: The other is a common gift of the Spirit, given for the benefit of the Church.

Thirdly, it were not possible to exercise jurisdiction by a whole Congregation without  
 P 2 great

great confusion and disorder : therefore this way cannot be from God, who is not the author of confusion but of order. If it be answered, that order may be kept in a Congregation exercising Iurisdiction as well as in a Nationall, at least in a Oecumenicall Synod, where there will be as great a multitude, and peradventure greater, then there is in a well-bounded Congregation. Wee reply it is not so much the multitude, which should make disorder in the exercise of Iurisdiction by a whole Congregation (though indeed in many Congregations the multitude alone would hinder order) as the rudenesse of the vulgar sort, who if they should all speake their judgement, what a monstrous and unavoidable confusion should there be? The members of Nationall and Oecumenicall Councils, are supposed to be men of knowledge and discretion, and so may be kept in good order, much more easily then a rude multitude in the Congregation.

They who are of another judgement object to us : First, our Saviours precept, *Matth. 18. 17. where hee biddeth us not tell the Eldership, but tell the Church.* Ans. By the Church he meaneth the representative

tive body of the Church, even as that which was spoken to the Elders of *Israel*, *Exod.* 12.

21. was said to be spoken by all the Congregation of *Israel*, *1b. verse 3.* and he who was judged by the Elders, was said to be judged by the Congregation, *Ios.* 20. 6.

*Supra part 1.  
cap 4. c. infra  
c. 11.*

More of this place we say elsewhere. Next they object the example of excommunication by the whole Congregation of *Corinth*, for the Apostle sheweth that it was the duty of the whole Congregation, to cast out that incestuous man. *1 Cor.* 5. 13. 4. 9. 13.

In like manner he writeth to them all, to receive him againe, when he had repented,

2 *Cor.* 2. 6. 8, 9. Answer. Whether the power of excommunication *in actu primo seu quo ad esse*, did belong to the col-

lective body of the Church of *Corinth* or not, is a question controverted, and to this

day *sub iudice lis est*, yet even those who hold the affirmative part of the question,

doe notwithstanding say, that *in actu secundo seu quo ad operari*, the power pertained

onely to the representative body of that Church which was their Presbytery: which

is also confirmed by 2. *Cor.* 2. 6. where the Apostle speaking of the censure of

that incestuous man, saith not, that it was

inflicted, ὑπὸ τῶν πολλῶν, but ὑπὸ τῶν πλειόνων  
 not by all, but by many. Hee was judged  
 and sentenced by those πλείους, that is by the  
 Pastors and Elders of *Corinth*, howbeit the  
 execution & finall act of that high censure,  
 was to be with the consent and in the pre-  
 sence of the Congregation.

Thirdly, it is objected, that *Matthias*  
 was chosen by the whole number of the  
 Disciples, *Act. 1.* and so were the *Dea-*  
*cons* chosen, *Act. 6.* and *Elders* in every  
 City were made *per χειροτονίαν*, the Congre-  
 gation signifying their suffrages by the lif-  
 ting up or stretching forth of their hands,  
*Act. 14. 23.* Therefore Jurisdiction ought  
 to be exercised by whole Congregations.  
 Answ. This Argument faileth two waies,  
 1. Though ordination of Office-bearers in  
 the Church be an act of Jurisdiction, it  
 doth not appeare that the election of them  
 is an act of jurisdiction likewise. Though  
 the solemnizing of marriage be an act of  
 authority, yet the choice and desire of the  
 parties is not an act of authority. 2. Or (if  
 you will) election of Ministers is one of  
 the Rights and Priviledges of the Church,  
 yet no act of jurisdiction. 3. And if electi-  
 on were an act of authority and jurisdic-  
 ti-

OR,

on, yet the alleadged examples prove no more but that this act of jurisdiction is to be exercised by the whole body, *in Ecclesia constituenda, non constituta*. It may bee so indeed in Churches at their first erection, but being once erected, and all necessary Office-bearers therein planted, from thenceforth the election of *Elders* pertaineth to the *Presbytery*, to the *Pastor* and *Elders*, as *Zepperus* writeth, though still with the consent of the Church.

*De pol. Eccl.*  
*l. 2. cap. 12.*

Fourthly, it is objected, that what concerneth all ought to be done with the consent of all. *Answ.* Wee hold the same, but the consent of all is one thing, the exercise of jurisdiction by all, another thing. *Ainsworth* in one of his Epistles to *Paget*, condemneth the Elderships sitting and judging matters apart from the Congregation. *Paget* answereth, that though the Eldership sit apart to judge, yet before any sentence be given for the cutting off of any offender, or for any other thing which concerneth all, matters are first propounded to the whole Church, and their prayers and consent required.

*Arrone, pag.*  
*23.*

And

And surely this forme of proceeding shineth forth to us in that Apostolicall Synod at *Jerusalem*, for the *Apostles* and *Elders*, met, sate, and voiced apart from the whole Church, as *Calvin* noteth from *Act. 15, 6.* and they alone judged and decreed *Act. 16. 4.* In the meane while were matters made knowne to the whole Church, and done with the consent of all, *Act. 15: 22.*

If it be objected from *verse 12.* that the whole multitude was present in the Synod: I answer, we may understand with *Piscator* the multitude there spokē of to be the multitude of the *Apostles & Elders, V. 6.* or if we should understand by the multitude the whole Church, this proveth onely that the whole Church heard the question disputed, not that they were all present at the judging and determining of it. If it be further objected that the Synodall Epistle came not onely from the *Apostles* and *Elders*, but from the brethren, that is, the whole Church. The answer is easie. The Brethren are mentioned, because it was done with their knowledge, consent, and applause.

To say no more, wee would gladly bury this controversie about popular government, in eternall silence and oblivion, and to this end we are content it be packt up,  
in

in the words which the *Separatists* themselves (doubtlesse perpendeing the Reasons above-mentioned ) have set downe in the 14. Article of the Confession of their Faith published, *Anno 1616.* for this they say. *Wee judge each proper Pastor, may and ought to bee trusted by the Congregation, with the managing of all points of their Ecclesiasticall affaires and Government, so farre, that he with his assistants doe execute and administer the same : yet so that in matters of waight, the whole Congregation doe first understand thereof, before any thing be finished, and the finall act bee done in the presence of the whole Congregation, and also that they ( the said Congregation ) doe not manifestly dissent therefrom.* We are heartily content, that Congregations doe fully enjoy all the Christian liberty, which here is pleaded for in their behalfe, yea and much more also ; for the assistants spoken of in these words of the Confession, are other Pastors and Colleagues, if any there be, in the same Congregation, as will bee evident to any that readeth that Article. But wee are content that the Assistants spoken of be understood to bee *Ruling Elders.* Now if the Authors of that Confession thought the Christian liberty of a Congregation sufficiently preserved,

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when the Pastor or Pastors thereof doe manage the weighty Ecclesiasticall affaires and government, with the knowledge, and (at least tacite) consent of the Congregation it selfe, then doe we not onely sufficiently and abundantly preserve the liberty of the Congregation, while as not the Pastor or Pastors thereof alone, but sundry Ruling Elders; also, representing the Congregation, doe manage the affaires aforesaid, the Congregation withall understanding thereof, and consenting thereto, *Tacite* if not *Expressed*. I doe not thinke but those of the *Separation* at this time, will easily assent to this resolution and reconciliation of the controversie, and so much the rather, because ( I beleieve ) they themselves doe seclude from the exercise of jurisdiction in the Congregation, both children under age, because of their defect of Judgement, and women, because they are forbidden to speake in the Church, and whether they seclude any other, I know not, but since according to their owne Tenets, some must be secluded, and the power given to the Church, must in the exercise of it be restrained to some in the Church, it is better to say with *Aegidius Hunnius*, that when *Christ remitteth us to the Church. Mat. 18. 17.* He meaneth the prime and chiefe Members which represent the Church, that is Pastors

and

In Mat. 18.

17.

and Elders, then to say that he sendeth us to the whole body of the Church.

One scruple more may peradventure remaine. They will say, it is well that we require the churches consent, before any waighly matter which concerneth all be finished: but what if this consent be not had? Whether may the Eldership cut off an offender *renitente Ecclesia*? For their satisfaction is this, also wee say with Zepperus, *Quod si Ecclesia &c.* But if the Church, saith he, will not approve the sentence of Excommunication, nor hold it valid, and they see many disagreeing among themselves, and schismes and greater evils in the Church to follow this sentence of Excommunication: the Elders shall not proceed to Excommunication, but shall patiently suffer what cannot with the good leave of the church be amended. In the meane while they shall publikely and privately admonish and exhort. So saith Zanchius, that without the consent of the church no man ought to be excommunicated.

*de pol. eccl.  
lib. 1, cap. 19.*

*In 4 praed. col. 75  
& de rep. ec. lib.  
5. c. 12. n. 67,  
lib. 3, contra  
Epist. Parmen.*

The B. of Spalato, and before him, Augustine hath given the reason hereof, because the end of excommunication cannot be at-

if the Church doe not consent thereto ; for the end is, that the offender may bee taken with feare and shame, when he findeth himselfe abhorred and accursed by the whole Church, so that it shall be invain to excommunicate him, from whom the Multitude in the Church refuse to abstract their communion. I conclude, that in such cases ; though the Pastors and Elders have the power of jurisdiction, it is not to exercise the same.

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## CHAP. II.

*Of the independencies of the Elderships of particular Congregations.*

WE have now rolled away one stone of offence, but there is another in our way. It were most strange, if the collective body of a Congregation, consisting it may bee of 10, 20, 30, or 40 persons, according to the grounds of these with whom we deale, should bee permitted to exercise independently all Ecclesiasticall Jurisdiction: but it is almost as great a Paradox, to say, that the representative of every Congregation, which is the Eldership thereof, consisting it may be of a Pastor, and two or three *Ruling Elders*, ought independently

ly to exercise the foresaid jurisdiction in all points.

I am debtor to D. *Field*, for answering one of those questions before propounded, concerning *Ruling Elders*, and here it falls in my hand. He asketh whether the power of Church-government and jurisdiction, doth belong to the Pastor and Elders of every Congregation, or to the Pastors and Elders of many Congregations joyned together in a Common Presbytery. I beleeve his expectation was, that while as we would sayle through betwixt the *Caribdis* of Episcopall tyranny, and the *Scylla* of popular Anarchy, wee should not know how to direct our course, but should certainly either bee swallowed up in the waves of mighty difficulties, or split our selves upon hid Rockes of division. Our danger, I hope, is not so great as he did imagine; for we hold that the particular Elderships of severall Congregations have their owne power and authority of Church-government, but with a subordination unto the common or greater Presbytery, whose power is superior and of a larger extent.

First, then we shall take into consideration, the bounds of the power of particular Elderships, and how the same may be said to be independent, and how not, for this purpose

pose, I shall give foure distinctions out of  
*Parker, and to these I shall adde other foure of*  
*de pol. eccl. lib. 3. cap. 20,* my owne.

The first distinction is , betwixt things

*The Elders* which are proper and peculiar to one Con-  
*gregation, and things which are common to*  
*many :* the former pertaineth to the parti-  
 cular Elderſhip, the latter to the common  
 Elderſhip : Whence it commeth that in  
*Scotland* the caſes of ordination, ſuſpenſion,  
 depoſition, and Excommunication, are de-  
 termined in the greater *Presbyteries*, becauſe  
 it doth not concerne one Congregation a-  
 lone, but many, who be taken into the com-  
 mon *Presbytery*, and who be put out of the  
 ſame, neither doth the Excommunication  
 of a ſinner concerne onely one Congregati-  
 on, but the Neighbouring Congregations  
 alſo, among whom *(as is to be commonly ſuppo-*  
*ſed)* the ſinner doth often haunt & converſe.  
*Cyprian* ſpeaking of the admiſſion of ſome  
 who had fallen, and who had no recommen-  
 dation from the *Martyrs* to be received a-  
 gain, referreth the matter to a common  
 meeting, and his reaſon is, becauſe it was a  
 common cauſe , *and did not concerne a few,*  
*nor one church onely.* See *lib. 2. Ep. 14.*

The ſecond diſtinction is betwixt Con-  
 gregations

gregations, which have a competent and well-qualified Eldership, & small Congregations, who have but few office-bearers, and those (it may be) not sufficiently able for Church-government. In this case of insufficiencie, a Congregation may not independently, by it selfe, exercise jurisdiction, and not in re propria, saith Parker.

3. He distinguisheth betwixt the case of right administration, and the case of aberration: whatsoever liberty, a Congregation hath in the former case, surely in the latter it must needs be subject and subordinate. If particular Elderships doe rightly manage their owne matters of Church-government, the greater Presbytery shall not need for a long time (it may be for some yeares) to intermeddle in any of their matters, which wee know by experience in our owne Churches.

4. Hee maketh a distinction betwixt the case of appellation and the case, *de nulla administratione mala presumpta*. Though the particular Eldership hath proceeded aright, though it consist of able and sufficient men, and though it bee in re propria, yet if one think himselfe wronged, and so appeale, then is it made obnoxious to a higher consistory, for

for saith *Parker*, as the Councill of *Sardin* ordaineth audience must, not bee denyed to him who entreateth for it.

*de pol. eccl. lib. 3. cap. 2.* So saith *Zépperus*, speaking of the same purpose, *cuius integrum quoque sit ad superiores gradus provocare, si in inferioris gradus sententia aut decreto aliquid desideret.*

5. Adde unto these a distinction betwixt a Congregation, lying alone in an Iland, Province, or Nation, and a Congregation bordering with sister Churches. If either there be but one Congregation in a Kingdome or Province, or if there be many farre distant one from another, so that their Pastors and Elders cannot ordinarily meete together, then may a particular Congregation doe many things by it selfe alone, which it ought not to doe, where there are adjacent neighbouring Congregations, together with which, it may, and should have a common Presbytery.

6. Let us put a difference betwixt the subordination of one Congregation to another, or of one Eldership to another, and the subordination of any Congregation, and of the  
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the Eldership thereof to a superior, Presbytery or Synod made out of many Congregations, as one provincially Synod is not subject to another Provincially Synod, yet all the Provincially Synods in the Nation are subject to the Nationall Synod, so it is also with the ordinary consistories, one particular Eldership is not subject to another, yet all the particular Elderships within the bounds of the common Presbytery are subject to the same. So that there is a vast difference betwixt this subordination which we maintaine, and the subordination of all the Parishes in a Diocese to the Prælate and his Cathedrall. Where *Douname* doth object that all the Parishes of *Geneva* are Hierarchically subject to the Presbytery in the city, *Parker* denieth this, *nisi quis &c.* *Vulesse* saith he, peradventure one may be subject to himselfe, for the Parishes, each for their owne part, and that alihe, are this same Presbytery. And after, *Consistorium &c.* for the Consistory of the Cathedrall Church is an externall meeting, divers distinct and separate from the rurall Churches, which are no part thereof, this cannot be said of the Presbytery of *Geneva*.

*De pol. Eccl.  
lib. 3. c. 23.*

7. Wee must distinguish betwixt a dependance absolute, and, in some respect, a Congregation doth absolutely depend upon

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the holy Scriptures alone, as the perfect rule of faith and manners, of worship and of Church-government, for we accurse the tyranny of Prelates, who claimed to themselves an autocratic power over Congregations, to whom they gave their naked will for a Law. One of themselves told a whole Synod that they ought to esteeme that best which seemeth so to Superiors, and that this is a sufficient ground to the conscience for obeying, though the thing be inconvenient. We say, that Congregations ought indeed to be subject to Presbyteries and Synods, yet not absolutely, but in the Lord, and in things lawfull, and to this purpose the constitutions of Presbyteries and Synods are to be examined by the judgement of Christian discretion, for a Synod is *Judex Judicandus*, and *Regula regulata*, so that it ought not to be blindly obeyed, whether the ordinance be convenient or inconvenient.

Spotswood  
Serm. at  
Perth.  
assemb.

Last of all we are to distinguish betwixt the condition of the Primitive Churches, before the division of Parishes, and the state of our Churches now after such division. At the first when the multitude of Christians in those great cities of *Rome*, *Corinth*, *Ephesus*, &c. was not divided into severall Parishes, the common Presbytery in the city

city did suffice for the government of the whole, and there was no need of a particular consistory of Elders, for every assembly and Congregation of Christians within the city, except perhaps to admonish, rebuke, exhort, or to take notice of such things as were to be brought into the common Presbyterie. But after that Parishes were divided, and Christian Congregations planted in the rull villages, as well as in the cities, from hence forth it was necessary that every Congregation should have at hand within it selfe, a certaine Consistory for some acts of Church-government, though still those of greater importance were reserved to the greater Presbyterie. And thus have I, out of desire to avoid unnecessary questions, set downe my conceptions concerning the Elderships of particular Congregations, and the power of the same.

If it be said, that I seeme to deny the divine right of the same, or that they have any warrant from the patterne of the Apostolike Church. I answer. I acknowledge the conformity of the same with the patterne thus farre. 1. It is to bee suposed that in some small cities (especially the same not being wholly converted to the Christian faith) there was but one Christian Congregation, the Eldership whereof did

manage matters of jurisdiction proper thereto. 2. Even in the great cities, at the first there was but one Congregation of Christians, and so but one particular Eldership. 3. After that the Gospell had spread, and Christians were multiplied in those great cities, it is true, they were all governed by a common Presbytery, but that Presbytery was not remote, but ready at hand among themselves. Now in this we keepe our selves as close to the patterne, as the alteration of the Churches condition by the division of Parishes will suffer us, that is to say, we have a common Presbytery for governing the Congregations within a convenient circuit, but withall our Congregations have, *ad manum*, among themselves, an inferior Eldership for lesser acts of Government; though in respect of the distance of the seate of the common Presbytery from sundry of our Parishes, they can not have that ease and benefit of nearenesse, which the Apostolique Churches had, yet by the particular Elderships they have as great ease of this kinde as conveniently can be.

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## CHAP. III.

Of greater Presbyteries which some  
call classes.

**T**He word *ἐπισκοπῆς* Presbyterie we  
find thrice in the New Testament,  
twice of the Jewish Presbytery at  
Hierusalem, Luke 22.66. Act. 22. 5. and  
once of the Christian Presbytery. 1. Tim.  
4. 14. Neglect not the gift that is in thee,  
which was given thee by prophecy, with the lay-  
ing on of the hands of the Presbytery. Suti-  
vius and Douname have borrowed, from Bel-  
larmino, two false glosses upon this place.

De presb, c.  
12, p. 75.  
81.  
Serm. in a-  
poc. 1. 20.

They say by *ἐπισκοπῆς* here, we may un-  
derstand either an assembly of Bishops, or  
the Office of a Presbyter, which was given  
to Timothy. To these absurdities let one of  
their owne side answer. *Whereas* saith D.  
Forbesse, some have expounded the Presbytery  
in this place to be a company of Bishops, unlesse  
by Bishops thou would understand simple Pres-  
byters, it is a violent interpretation, and an  
insolent meaning. And *whereas* others have  
understood the degree it selfe of Eldership, this  
can not stand, for the degree hath not hands,  
but hands are mens. I find in Suti-  
vius, a 1.

Iren, lib, 2.  
c. 11. p. 161.

De presb, c.

third glosse. He saith, that the word Presbyterie in this place signifieth the Ministers of the word, *non juris vinculo sed utcunque collectos, inter quos etiam Apostoli erant.*

Ans. 1. If so, then the occasionall meeting of Ministers, be it in a journey, or at a wedding, or a buriall, &c. shall all be Presbyteries, for then they are *utcunque collecti*, 2. The Apostles did put the Churches in better order, then to leave imposition of hands, or any thing of that kind to the uncertainty of an occasionall meeting. 3, The Apostles were freely present in any Presbyterie, where they were for the time, because the oversight and care of all the Churches was layd upon them : Pastors and Elders were necessarily present therein, and did by vertue of their particular vocation meete together Presbyterially, whether an Apostle were with them, or not.

No other sense can the Text suffer but that by *Presbyterie* we should understand *confessus Presbyterorum*, a meeting of Elders, and so doe *Camero* and *Forbesse* themselves expound it. *Sutlivius* objecteth to the contrary, that the Apostle *Paul* did lay on hands upon *Timothy*, which he proveth both from 2. *Tim.* 1. and, because extraordinary gifts were given by that laying on of hands. Ans. There is an expresse difference made betwixt

*Pauls*

*Paul* laying on of his hands, and the *Presbyteries* laying on of their hands. Of the former it is said, that *Timothy* received the gift, which was in him, *scilicet* by the laying on of *Paul's* hands; but he received the gift *meta* with the laying on of the hands of the *Presbyterie*, as *Didoclavius* noteth. But saith *Sutlivius*, *Timothy* being an Evangelist (as you hold) how could hee be ordained by the *Presbyterie*? Ans. 1. Though the *Presbyterie* did neither give him ordination to bee an Evangelist, nor yet conferre by the laying on of their hands extraordinary gifts upon him, yet did they lay on their hands, as setting to the the Seale and Testimony, and commending him to the grace of God, even as certaine Prophets and Teachers layd hands on *Paul* and *Barnaby*, and *Ananias* also before that time had laid his hands upon *Paul*. 2. The *Presbyterie* might ordaine *Timothy* to be an Elder. *If so be he was ordained an Elder before he was ordained an Evangelist*. 3. If the testimony of the *Presbyterie*, by the laying on of their hands, together, with the Apostles hands, in the extraordinary mission of *Timothy*, was required: much more may it be put out of question, that the Apostles committed to the *Presbyterie* the full power of ordaining ordinary Ministers.

But it is further objected by *Sutlivius* that  
this

this could not be such a Presbyterie as is among us, because ordination and imposition of hands pertaine to none, but the Ministers of the word. *Ans. 1.* The children of *Israel* laid their hands upon the Levites, & we would know his reason why he denyeth the like power to ruling Elders now, especially since this imposition of hands is but a gesture of one praying, and a morall signe declaring the person prayed for. *2.* Howsoever our practice (which is also approved by good Divines) is, to put a difference betwixt the act of ordination and the externall right thereof, which is imposition of hands, ascribing the former to the whole Presbytery both Pastors and Elders, and reserving the latter to the Ministers of the word, yet to bee done in the name of all.

*Iun. cont. 5.*  
*lib. 1. cap. 3.*  
*Synod. pur.*  
*theol. dyp.*  
*42. thes. 37.*

Thus have we evinced the Apostles meaning, when he speaketh of a Presbyterie, and this Consistory we find to have continued in the Christian Church in the ages after the Apostles. It is certaine that the ancient Bishops had no power to judge any cause without the presence, advice and counsell of their Presbyters *Conc. Carth. 4. can. 23.* *Field, Forbess, Saravia, and Deunome*, doe all acknowledge that it was so, and so doth *Bellarmino de Pont. Rom. l. 1. c. 8.* Of this Presbytery speaketh *Cyprian. Omni actu ad me perlato, placuit contrahi Presbyterium, &c.* The

Of the Presbytery speaketh the same *Cyprian*, lib. 2. Ep. 8. & lib. 4. Ep. 5. *Ignatius ad Traill.* and *Hierom in Esa.* 3. Wee finde it also in *conc. Ancyr. can. 18* and in *conc. Carth. g. 4. can. 35. 40.*

Doctor *Forbesse* alledgeth that the word *Presbytery* for fifteen hundred yeares after Christ, did signifie no other thing in the Church, then a Diocesan Synod. But herein (if hee had understood himselfe) he spake not so much against Presbyteries, as against Prelats; for a Diocesse of old was bounded within one City. *Tum-*

*Iren. lib. 2.  
p. 254. 255.*

*que jampridem per omnes provincias & per urbes singulas ordinati sint Episcopi, &c.* saith *Cyprian*. It was necessary to ordaine Bishops,

*Lib. 4. ep. 2.*

*καὶ ἐκαστὴν πόλιν*, saith *Chrysostome*, speaking of the primitive times; yea, in Country Villages also were Bishops, who were called

*In 1 Tim.  
hom. 10.*

*χορηγισκοποι*, that is, *χορικοὶ ἐπισκοποι*, rurall Bishops, whose Episcopall office (though limited, yet) was allowed in the Councell of

*Ancyra, can. 13.* and the Councell of *Antioch can. 8. & 10.* *Sozomen* recordeth that

*Hist. tripart. l.  
6. cap. 4.*

the Village *Majuma*, which was sometime a suburbe of the City *Gaza*, was not subject to the Bishop of *Gaza*, but had its owne proper Bishop, and that by the decree of a Synod in *Palestina*. The Councell of *Sardis, can. 6.* and the Councell of *Laodicea, can. 57.*

S

though

though they discharged the ordaining of Bishops in villages, lest the name of a Bishop should grow contemptible, did nevertheless allow every City to have a Bishop of its owne. What hath Doctor *Forbesse* now gained by maintaining that the bounds of a Presbyterie, and of a Diocesse were all one? They in the *Netherlands* sometime call their Presbyteries *Dioceses*: and many of our Presbyteries are greater then were Diocesses of old. Wee conclude, there was anciently a Presbytery in every City which did indeede choose one of their number to preside among them, and to lay on hands in name of the rest, and hee was called the Bishop; wherein they did more trust the deceiveable goodnesse of their owne intentions, then advert to the rule of the Word of God.

These things premitted, I come now to that which is principally intended, *viz.* by what warrant and *qu. jure*, the Classicall Presbyterie among us, made up out of many neighbouring congregations, should be the ordinary Court of Ecclesiasticall Jurisdiction, at least in all matters of highest importance, which doe concerne either all or any of those congregations.

For resolution hereof we must understand

1. That

G. Bucer. de  
gub. Eccl. pag.  
100.101.

1. That causes common to many congregations, ought not to be judged by any one of them, but by the greater Presbytery common to them all. 2. It is to bee supposed that particular congregations (at least the farre greatest part of them) have not in their proper Elderships so many men of sufficient abilities, as are requisite in judging and determining the cases of the examination of Ministers, of ordination, deposition, excommunication, and the like. 3. When one appealeth from a particular Eldership, out of persuasion that hee is wronged by the sentence thereof, or when that Eldership finding its owne insufficiency for determining some difficult causes, resolveth to referre the same into a higher Court: reason would that there should be an ordinary Court of a Classicall Presbytery to receive such appellations or references. 4. Congregations which lye neare together, ought all as one to keep unity and conformity in Church policy and government, neither ought one of them be permitted to doe an injury, or to give an offence unto another: and for these ends, it is most necessary that they be governed by one common Presbytery. 5. There may be a competition or a controversie not only betwixt one congregation and another, but in the same

congregation betwixt the one halfe and the other ; yea; the Eldership it selfe of that congregation, may be, (and sometimes is) divided in it selfe. And how shall things of this kinde bee determined, but by the common Presbytery ? 6. But (which is *caput rei*) these our Classicall Presbyteries have a certaine warrant from the paterne of the Apostolicall Churches: For prooffe whereof, it shall bee made to appeare, 1. That in those Cities, (at least in many of them) where Christian religion was planted by the Apostles, there were a great number of Christians, then either did, or conveniently could meet together into one place for the worship of God. 2. that in those Cities there was a plurality not onely of ruling Elders, but of the Ministers of the word. 3. That notwithstanding hereof, the whole number of Christians within the Citie, was one Church. 4. That the whole number, and severall companies of Christians within one Citie, were all governed by one common Presbytery. The second of these doth follow upon the first, and the fourth upon the third.

The first proposition may bee made good by induction of particulars ; and first, it is more then evident of *Ierusalem*, where wee finde unto 120 Disciples, Act. 1. 15. added  
8000.

8000. by *Peters* two Sermons, *Act. 2. 41.* and *4. 4.* Besides whom, there were yet more multitudes added, *Act. 5. 14.* And after that also, wee read of a further multiplication of the Disciples, *Act. 6. 1.* by occasion whereof the seaven Deacons were chosen and ordained : which maketh some to conjecture, that there were seven congregations, a Deacon for every one. Certainly there were rather more then fewer, though wee cannot determine how many. It is written of *Samaria*, that the people with one accord gave heed unto *Philip*, *Act. 8. 6.* even all of them both men and women, from the least to the greatest, who had before given heed to *Simon* : of these all it is said, that they beleaved *Philip*, and were baptised, *vers. 10. 12.* which made the Apostles that were at *Jerusalem*, when they heard that the great City *Samaria* had received the word of God, to send unto them *Peter* and *Iohn*, the harvest being so great, that *Philip* was not sufficient for it, *v. 14.* Of *Ioppa* it is said, that many beleaved in the Lord. *Act. 9. 42.* Of *Antioch* we read, that a great number beleaved, and turned to the Lord, *Act. 11. 21.* Of *Iconium*, that a great multitude both of the Jewes, and also of the Greekes, beleaved ; *Act. 14. 1.* Of *Lidda*, that all who dwelt therein, turned to the Lord, *Act. 9. 35.* Of *Berea*,

that many of them beleevd: also of the honourable women, and the men not a few; Act. 17. 12. Of *Corinth* the Lord saith, I have much people in this Citie, Act. 18. 10. Of *Ephesus* wee finde, that feare fell on all the Jewes and Greekes which dwelt there, and many beleevd; yea, many of the Magicians themselves whose bookes that were burned, amount to fifty thousand peeces of silver, so mightily grew the Word of God and prevailed, Act. 19. 17. 18. 19. 20. Unto the multitude of Christians in those Cities, let us adde another consideration, viz. that they had no Temples (as now wee have) but private places for their holy Assemblies, such as the house of *Mary*, Act. 12. 12. the Schoole of *Tyranus*, Act. 19. 9. an upper chamber at *Troas*, Act. 20. 8. *Pauls* lodging at *Rome*, Act. 28. 23. Neither doe I see any reason why the Church which was in the house of *Aquila* and *Priscilla*, Rom. 16. 5. 1 Cor. 16. 19. should not be understood to bee a congregation, as *Erasmus* readeth it, that is, such a number of Christians as met together in their house. So wee read of the Church in the house of *Nymphas*, Col. 4. 15. And of the Church in the house of *Archippus*, *Philem.* v. 2. Howsoever, it is certaine, that Christians met together, *house by house*, *Domus* *unus,*

thus, Act. 2. 46. both these considerations, viz. the multitude of Christians in one Citie, and their assembling together for worship in private houses, have also place in the next ages after the Apostles. Let *Eusebius* speak for them both. *Who can describe, saith hee, those innumerable heaps & flocking multitudes, throughout all Cities and famous Assemblies, frequenting the places dedicated to prayer?* Thereafter he proceedeth to shew how in aftertimes by the favour of Emperours, Christians had throughout all Cities, ample Churches built for them, they not being contented with the old *Oratoria*, which were but private houses. Now these two, the multitude of Christians, and the want of Temples, shall abundantly give light to my first proposition.

H. A. Eccl. lib.  
8. cap. 1.

But it may bee objected to the contrary, that all the Disciples at *Ierusalem* did meet together, *ἐν τῷ αὐτῷ*, into one place, Act. 2. 44. And the same is said of the Church of *Corinth*, 1 Cor. 11. 20. Ans. The disciples at *Ierusalem*, being at that time above 3000. it cannot be conceived how any private house could contain them. Beside, it is said, that they brake bread, that is, did celebrate the Lords Supper from house to house. Therefore many good interpreters understand by *ἐν τῷ αὐτῷ*, that all the Disciples were linked together in-

Verf. 46.

to one by amity and love, an evidence whereof is given in the next words, *and had all things common*. To the other place wee answer: 1. That Epistle, whether it were written from *Philippi*, or from *Ephesus*, was undoubtedly written very lately after the plantation of the Gospel in *Corinth*, while as that Church was yet in her infancie. And if it should bee granted, that at that time the whole Church of *Corinth* might and did meet together into one place, this proveth not that it was so afterward: for the Churches increased in number daily, Act. 16.5. But, 2. the place of the Apostle proveth not that which is alledged: for his words may be understood *in sensu distributivo*. It was no solecisme for one that was writing to divers congregations, to say, *When yee come together into one place*, meaning distributively of every congregation, not collectively of them all together.

My second proposition concerning the plurality of the Ministers of the Word in those great Cities, wherein the Apostles did erect Christian Churches, ariseth from these grounds, 1. The multiplicity of Christians. 2. The want of Temples, of which two I have already spoken. 3. The daily increase of the Churches to a greater number, Acts 16.5. 4. There was need of preachers, not only

only for those who were already converted in the City, but also for labouring to winne the unbelievers who were therein. These reasons may make us conclude that there were as many Pastors in one City, as there were sacred meetings therein, and some more also for the respects foresaid. And what will you say if we finde examples of this plurality of Pastors in Scripture? Of the Bishops or Pastors of the Church of *Ephesus*, it is said, that *Paul* kneeled down, *and prayed w<sup>th</sup> them all, and they all wept sore*, Acts 20. 36. 37. compared with verse 28. Here is some good number imported. To the *Angell* of the Church of *Smyrna*; that is, to the Pastors thereof collectively taken, Christ saith, *The Diuell shall cast some of you into prison*, Revel. 2. 10. which (if not only yet) principally is spoken to the Pastors, though for the benefit of that whole Church. This is more plaine of the Church of *Thyatira*, verse 24. *Ἐγὼ καὶ λέγω καὶ τοῖς πρεσβυτέραις, Ἔντο ὑμεῖς ἐν ἑκείνῃ τῇ ἐκκλησίᾳ*, *Unto you I say, & rather rest in Thyatira*; as if he would say, saith *Pareus*, *Tibi Episcopo cum collegis & reliquo cœtui dico*: *Paul* writeth to the Bishop at *Philippi*, Phil. 1. 1. and notwithstanding that there was already a certaine number of Bishops or Pastors in that City, yet the Apostle thought it necessary to send unto them *Epaphroditus*

also, Phil. 2. 25. being shortly thereafter to send unto them *Timotheus*, verse 19. yea to come himselfe, verse 24. so that there was no scarcity of labourers in that harvest. *Epaphras* and *Archippus* were Pastors to the Church at Colosse, and who besides we cannot tell, but *Paul* sent unto them also *Tychicus*, and *Onesimus*, Col. 4. 7. 9.

Now touching the third proposition, no man who understandeth, will imagine that the multitude of Christians within one of those great Cities was divided into as many parishes as there were meeting places for worship. It is a point of controversie, who did beginne the division of parishes; but whosoever it was, whether *Evaristus*, or *Higinus*, or *Dionysius*, certaine it is, that it was not so from the beginning, I meane in the daies of the Apostles, for then it was all one to say, *in every City*, or to say, *in every Church*. That which is *κατὰ πᾶσι*, Tit. 1. 5. is *κατ' ἐκκλησίαν* Acts 14. 27. This is acknowledged by all Anti-prelaticall writers so farre as I know, and by the Prelaticall writers also.

The last proposition, as it hath not beene denied by any, so it is sufficiently proved by the former, for that which made the multitude of Christians within one City to be one Church, was their union under and their  
subjection

subjection unto the same Church governe-  
 ment and governours. A multitude may bee  
 one Church, though they doe not meete to-  
 gether into one place for the worship of God:  
 for example, it may fall forth, that a congre-  
 gation cannot meet together into one, but  
 into divers places, and this may continue so  
 for some yeares together, either by reason  
 of persecution, or by meanes of the plague,  
 or because they have not such a large parish-  
 Church as may containe them all, so that a  
 part of them must meete in some other  
 place: but a multitude cannot be one Church,  
 unlesse they communicate in the same  
 Church government, and under the same  
 Governours, (by one Church I meane one  
 Ecclesiasticall Republike,) even as the like  
 union under civill government and gover-  
 nours maketh one corporation: when the  
 Apostle speaketh to all the Bishops of the  
 Church of *Ephesus*, hee exhorteth them all Acts 20.28.  
 to take heed to all the flocke, πᾶν τὸ ποίμνιον,  
 over which the holy Ghost had made  
 them overseers, so that the whole was go-  
 verned by the common counsell and advice  
 of the Elders, as *Hierome* speaketh: for the  
 same reason we say not the Churches, but  
 the Church of *Amsterdam*, because all the  
 Pastors and Elders have the charge and  
 govern-

gouvernement of the whole.

From all which hath beene said, I inferre this Corollary, *That in the times of the Apostles, the Presbytery, which was the ordinary Court of Jurisdiction, which did ordaine, depose, excommunicate, &c. did consist of so many Pastors and Elders, as could with conveniency meete ordinarily together, which is a paterne and warrant for our Classicall Presbyteries.* I confesse there might be in some rownes no greater number of Christians then did meet together in one place, notwithstanding whereof the Pastor or Pastors and Elders of that congregation, might and did manage the government of the same, and exercise jurisdiction therein. I confesse also that in those Cities wherein there was a greater number of Christians then could meet together into one place for the worship of God, the Presbytery did consist of the Pastors and Elders within such a City: for it cannot be proved that there were at that time any Christian congregations in Landward Villages (the persecution forcing Christians to choose the shelter of Cities, for which reason many are of opinion that the Infidells in those daies were called *Pagani*, because they alone dwelt in *Pagis*) and if there had beene any such adjacent to Cities, we must thinke the same.

same should have beene subject to the common Presbytery, their owne Pastors and Elders being a part thereof. Howsoever it cannot be called in question, that the Presbytery in the Apostolicall Churches, was made up of as many as could conveniently meete together, for managing the ordinary matters of Jurisdiction and Church-government. The Pastors and Elders of divers Cities could not conveniently have such ordinary meetings, especially in the time of persecution; only the Pastors and Elders within one City had such conveniency. And so to conclude, we doe not forsake, but follow the paterne, when we joyne together a number of Pastors and Elders, out of the congregations in a convenient circuit, to make up a common Presbytery, which hath power and authority to governe those congregations; for if the Presbytery which we find in those Cities wherein the Apostles planted Churches, bee a sure paterne for our Classicall Presbyteries (as wee have proved it to bee) then it followeth undeniably that the authority of Church-government, of excommunication, ordination, &c. which did belong to that Primitive Presbytery, doth also belong to those our Classicall or greater Presbyteries.

## CHAP. IV.

*Of the authority of Synods Provinciaall  
and Nationall.*

**T**ouching Synods, I shall first shew what their power is, and thereafter give arguments for the same. The power of Jurisdiction which wee ascribe unto Synods, is the same in nature and kinde with that which belongeth to Presbyteries, but with this difference, that Presbyteries doe exercise it in an ordinary way, and in matters proper to the congregations within their circuit. Synods doe exercise this power in matters which are common to a whole province, or nation; or if in matters proper to the bounds of one Presbytery, it is in an extraordinary way; that is to say, when either Presbytery hath erred in the managing of their owne matters, or when such things are transferred to the Synod from the Presbytery, whether it be by appellation or by reference.

The power of Jurisdiction, whereof I speake is threefold, *syndacal*, *de iurisdictione*, and *rescriptum*. So it is distinguished by our writers;  
and

and all these three doe in manner foresaid belong unto Synods. In respect of Articles of faith or worship, a Synod is *Index* or *Testu*: In respect of externall order and policie in circumstances, a contriver of a Canon, or *Ναύπηγος*: In respect of heresie, schisme, obstinacie, contempt and scandall, *Vindex*: not by any externall coactive power (which is peculiar to the Magistrate) but by spirituall censures.

The dogmaticke power of a Synod, is not a power to make new Articles of faith, nor new duties and parts of divine worship, but a power to apply and interpret those Articles of faith, and duties of worship which God hath set before us in his written Word, and to declare the same to be inconsistent with emergent heresies and errors. To this purpose it is that the Apostle calleth the Church *the pillar and ground of truth*, *στήλη καὶ ἐρείδωμα*, *1 Tim. 3. 15.* not *δεμέλιον*, which may be expounded either *in sensu forensi*, the Church is the publicke witness, notifier and keeper of truth; even as in Courts and places of judgement, there are pillars to which the Edicts of Magistrates are affixed, that people may have notice thereof: or *in sensu architectonico*, as the Church by her faith is built upon Christ, or (which is all one) upon the doctrine and truth of Christ,

Christ, contained in the writings of the Prophets and Apostles; and leaneth thereto: so by her Ministry she upholdeth, under-propeth, and conserveth this same truth, lest, as the Prophet speaketh, *Truth shall in the streets, & perish among men.* Truth standeth fast in the Church, and is kept firme, while it is professed, preached, propugned and maintained against all contrary error and heresie. In the same sense saith the Apostle, that unto the Jewish Church *were committed the Oracles of God*, by them to be kept, interpreted, propagated, &c.

Rom. 3. 2.

By the Diatacticke power a Synod may institute, restore, or change, according to the condition and exigence of the Church, the externall circumstances in the worship of God, and Ecclesiasticall discipline: I meane those circumstances which are common both to civill and sacred Societies, the conveniencie whereof is determinable by the light of Nature, alwayes observing the generall rules of the Word, which commandeth that all bee done to the glory of God, that all bee done to edifying, that all bee done in order and decencie, that we give none offence, that wee support the weak, that we give no place to the enemies of the truth, nor symbolize with Idolaters, &c. Now for avoiding disorder,

order and disconformity in a Nation professing one Religion, it is fit that Nationall Synods give certaine directions and rules even concerning these rites and circumstances, not having therein an Arbitrary or Autocratike power, but being alwayes tied to follow the rules foresaid.

The Criticke power of a Synod, is not a Lordly imperious dominiering over the flocke of Christ, which is not to bee ruled with force and cruelty; but it is the power of spirituall censures, as excommunication, deposition, and the like, most necessary for the repressing of heresie, error, obstinacie in wickednesse, and scandals, otherwise incorrigible. Without this power, schismes and offences could not bee cured, but should the more increase; whileas liberty is left to heretickes, schismatickes, and obstinate persons, without any censure to pester and disturb a whole Nation, without any regard to the constitutions of a Nationall Synod.

But may one say, if the Decrees of a Synod concerning matters of Faith or Worship, may and ought to bee examined by the sure rule of the word of God, and onely to be received when they doe agree therewith; and if also the constitutions of a Synod in externall circumstances, doe not binde, except *ex*

*aqua & bono*, and *propter justas mandandi causas*: or, as Divines speak, *in casu scandali & contemptus*, and not for the meere will or authority of a Synod; and if therefore all Christians are by the private judgement of Christian discretion, following the light of Gods Word and Spirit, to try and examine all decrees and constitutions of any Synod whatsoever, to know whether they may lawfully receive the same, as our Divines maintaine and prove against Papists. If these things be so, it may seeme contrary to Christian liberty, and to the Doctrine of Protestant Writers; that Synods should exercise the foresaid Criticke power, or inflict any spirituall censures, at least upon those who professe, that after examination of the decrees or constitutions, they cannot bee perswaded of the lawfulnessse of the same.

Ans. 1. Our Divines by those their tenents, meane not to open a doore to disobedience and contempt of the ordinances of a Synod, but onely to oppugne the Popish error concerning the binding power of Ecclesiasticall lawes, by the sole will and naked authority of the law-maker, & that Christian people ought not to seek any further reason or motive of obedience. 2. A Synod must ever put a difference betwixt those who out of a reall scruple

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scruple of conscience, doe in a modest and peaceable way, refuse obedience to their ordinances, still using the meanes of their better information; & those who contemptuously or factiously disobey the same, labouring with all their might to strengthen themselves in their error, and to perswade others to be of their minde. 3. This objection doth militate no lesse against Ecclesiasticall censures in a particular congregation, then in a Nationall Synod. And they who doe at all approve of Church censures to be inflicted upon the contemptuous and obstinate, shall put in our mouthes an answer to objections of this kinde.

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## CHAP. V.

*The first Argument for the authority of Synods, and the subordination of Presbyteries thereto, taken from the light of nature.*

**H**Aving now described the power of particular Elderships (which we call Sessions) of Classicall Presbyteries, and of Synods, Provinciall and Nationall,

It remaineth to confirme by Arguments the subordination and subjection of the particular Elderships, to the Classicall or common Presbytery; of both to the Provinciaall Synod, and of all these to the Nationall Assembly: So that every one may perceive what reason the Church of Scotland hath to give unto the higher Ecclesiasticall Courts authority over the lower.

I might insist long enough both in the Testimonies of Protestant Writers; and in the examples of the reformed Churches abroad, as also in the examples of all the ancient Churches, all speaking for this authority of Synods. But these I shall passe, because I know Arguments from Scripture, and reason, are required, and such we have to give.

First of all I argue from the very light & law of nature. That same light of nature which hath taught our Common-wealth, beside the Magistrates and Councells of particular Burghes, to constitute higher Courts, for whole Shires, Baliveries, Stuartries, Regalities; and above all these, the supreme Court of Parliament to governe the whole Nation, hath also taught our Church to constitute Synods, Provinciaall and Nationall, with power and authority above Presbyteries. Wee are farre from their minde who would  
make

make Policy the Mistresse, and Religion the Handmaid, and would have the government of the Church conformed to the government of the State as the fittest patterne. But this we say, in all such things as are alike common to the Church and to the Common-wealth, and have the same use in both, whatsoever natures light directeth the one, it cannot but direct the other also; for as the Church is a company of Christians subject to the Law of God, so is it a company of men and women who are not the outlawes of nature, but followers of the same. It is well said by one, *Hoc certum est &c.* This is most certaine, that the Church is a certaine kinde of Republique for it hath all those things which all Republickes must needs have but it hath them in a different way because it is not a Civill, but an Ecclesiasticall Republique. And againe, *Est ergo, &c.* so that this Republique is much more perfect then all others, and therefore cannot but have the things which they have that are in dignity farre inferiour to it. So saith Robinson in his justif. of separ. pag. 113. *The visible Church*, saith he, *being a politic Ecclesiasticall and the perfect on of all polities, doth comprehend in it whatsoever is excellent in all other bodies politicall* Now so it is, that while as some hold the government of the Church to bee Monarchi-

J. B. A. C. de  
Polit. civil. &  
Ecclesi. pag. 43.

call, others Aristocraticall, others Democraticall, others mixed of all these; they all acknowledge that the Church is a Republike, and ought to bee governed even as a Civill Republike, in things which are alike common to both: of this kinde are Courts and Judicatories, which doe alike belong to both, and have the same use in both, *viz.* for rule and government; therefore as natures light doth undeniably enforce diversity of Courts in the Common-wealth, some particular, some generall, some lower, some higher, and the latter to have authority over the former, it doth no lesse undeniably enforce the like in the Church, for *de paribus idem iudicium*. It cannot bee denyed that the Church is led by natures light in such things as are not proper to religious holy uses, but alike common to civill societies, at least in so farre as they are common to sacred and civill uses. The Assemblies of the Church in so farre as they treat of things Spirituall and Ecclesiasticall, after a spirituall manner, for a spirituall end, and doe consist of spirituall Office-bearers as the members constituent, in as farre they are sacred, and the Church is therein directed by the Word of God alone; yet the having of Assemblies and Consistories, and divers sorts of them, and the lower subordi-

subordinat to the higher, all this is not sacred nor proper to the Church, but common with her to the Common-wealth, nature commending therein to the one, what it commendeth to the other.

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## CHAP. VI.

### *The second Argument, taken from Christs Institution.*

**A**S wee have Nature, so have wee Christs Institution for us, and this shall appeare two wayes. First, the fidelity of Christ, both in his Propheticall & in his Regall or Nomotheticall power, was such, that he hath sufficiently provided for all the necessities and exigences whatsoever of his Churches, to the end of the world. Therefore the Apostle calleth him as faithful in all the house of God, as ever *Moses* was, who delivered lawes serving for the government of the Church of the Jewes in all cases. Whence we collect, that the authority of Classicall Presbyteries over the Elderships of particular congregations, and the authority of Synods over both, must needs have a warrant from Christs owne Institution,

tion, because without this authority, there are very important necessities of the Churches, that cannot be helped. For example, in most congregations, especially in Dorps and Villages, when a Pastor is to be ordained, the particular Eldership within the congregation can neither examine and try his gifts, and his soundnesse in the faith, (which examination must necessarily precede his ordination,) nor can they discover him, in case he be a subtile and learned hereticke; nor yet can they pray in the congregation over him which is to be ordained, and give him publicke exhortation and admonition of his duty, God having neither given to the Elders of every congregation, nor yet required of them such abilities. What shall be done in this case? *Answer* worth would have the worke stayed, and the Church to wait a Minister, till she be able to doe her workes, and her duties which are proper to her. Alas! had Christ no greater care of the Churches then so? shall they be destitute of a Pastor, ever till they be able to try his gifts and soundnesse, and to exhort and pray at his ordination? and how shall they ever attaine to such abilities except they bee taught? and how shall they bee taught without a Teacher? Now the power and authority of Classicall Presbyteries, to ordain  
Pastor

Pastors in particular congregations, shall cut off all this deduction of absurdities, and shall supply the Churches need. I may adde another instance concerning the Classicall Presbytery it selfe. What if the one halfe thereof turne to be hereticall, or it may bee the major part? They shall either have most voyces, or at least the halfe of the voyces for them, and there shall bee no remedy, unlesse the authoritative determination of a Synod be interposed.

Secondly, the will of Christ for Provinciall and Nationall Assemblies to bee over Presbyteries, even as they are over the Eldershships of particular congregations, appeareth also in this: He hath given us in the new Testament, expresse warrant for Ecclesiasticall Courts and Assemblies in generall, that such there ought to be, for the right government of the Church, Matth. 18. 20. *Where two or three are gathered together in my Name, there am I in the midst of them.* Act. 15. 6. *And the Apostles and Elders came together for to consider of this matter.* From these and the like places, it is plaine, that Christ willeth jurisdiction to bee exercised, and controversies to bee determined by certaine Consistories and Assemblies. Of the exercise of jurisdiction is the first place, which I have cited

to bee understood, as the cohesion thereof with the purpose which went before, sheweth. Of determining questions of faith, and enacting lawes concerning things in their owne nature indifferent, is the other place to be understood, as wee shall heare afterward. So then, wee truly affirme of Ecclesiasticall Assemblies in generall, that power is committed by Christ unto them, to exercise jurisdiction, to determine questions of faith, and to make constitutions about things indifferent, in the case of scandall. Now the severall sorts of these Assemblies are not particularly determined in Scripture, but left to be particularly determined by the Church, conforme to the light of Nature, and to the generall rules of the Word of God. And the particular kindes of Assemblies appointed by the Church, conforme to the light and rules foresaid, doe fall within the compasse of those precepts which are *Divino-Ecclesiastica*; they are mixed (though not meere) divine ordinances. Even as the Scripture warranteth times of fasting, and times of thanksgiving, shewing also the causes and occasions of the same, and the right manner of performance; but leaveth the particular dayes of fasting and thanksgiving to be determined by the Church, according to the

the rules of the Word. In like manner, the Scripture commendeth the renewing of the covenant of God in a Nation that hath broken it, but leaveth the day and place for such an action to be determined by the Church, according to the rules foresaid. Now if the Church following the generall warrant and rules of the Word, command to fast such a day, to give thanks such a day, to renew the covenant of God such a day; these things are divine ordinances mixedly, though not meerely; and he who disobeyeth, disobeyeth the commandement of God. The like may be said of catechising, and of celebrating the Lords Supper, (which are not things occasionall, as the former, but ordinary in the Church:) they are commended by the warrants of Scripture, but the particular times and seasons not determined. The like wee say of the order to be kept in baptisme, and in excommunication, which is not determined in the Word, though the things themselves be. The removing of scandals, by putting wicked persons to publike shame, and open confession of their faults in the Church, hath certaine warrant from Scripture, yet the degrees of that publike shame and punishment, are left to be determined by the Church, according to the quality

of the scandall, and the rules of the Word. Now the Church appointeth some scandalous persons to be put to a greater shame, some to a lesser, some to bee one Sabbath in the place of publike repentance, some three, some nine, some twenty five, &c. And if the offender refuse that degree of publike shame which the Church, following the rules fore-said appointeth for him, hee may be truly said, to refuse the removing and taking away of the scandall, which the Word of God in-joyneth him, and so to disobey not the Church only, but God also. Just so the Scripture having commended unto us the governing of the Church, the making of Lawes, the exercise of Jurisdiction, the deciding of controversies, by Consistories and Assemblies Ecclesiasticall, having also shewed the necessity of the same, their power, their rule of proceeding and judging, who should sit and voice in the same, &c. But leaving the particular kindes, degrees, times, bounds, and places of the same to be resolved upon by the Church, according to the light of naturall reason, and generall rules of the Word: The Church for her part, following the generall warrant and rules fore-said, together with the light of nature, hath determined and appointed Assemblies, Provincially

Provinciall and Nationall, and to exercise respectively that power which the Word giveth to Assemblies in generall. The case thus standing, we may boldly maintaine that those particular kinds and degrees of Ecclesiasticall Assemblies, are Gods owne ordinances mixedly, though not meerey.

But what can bee the reason, may some man say, why the Scripture hath not it selfe determined these kinds of Assemblies particularly. I answer, three reasons may be given for it: 1. because it was not necessary, the generall rules of the word together with natures light which directeth Commonwealths in things of the same kind, being sufficient to direct the Church therein. 2. As seasons and times for the meeting of Assemblies, so the just bounds thereof in so many different places of the world, are things of that kinde which were not determinable in Scripture, unlesse the world had beene filled with volumes thereof; for, *Individua sunt Infinita*. 3. Because this constitution of Synods Provinciall and Nationall, is not universall for all times and places: for example, there may be in a remote Island 10. or 12. Christian congregations, which beside their particular Eldershyps have a common Presbytery, but are not capable of Synods either

Provinciall or Nationall. Againe, let there bee an Island containing forty or fifty Christian congregations, there shall be therein, beside Presbyteries, one kinde of a Synod, but not two kindes. Besides, the reformed congregations within a great Nation, may happily be either so few, or so dispersed and distant, or so persecuted, that they can neither have Provinciall nor Nationall Assemblies.

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## CHAP. VII.

### *The third Argument, taken from the Jewish Church.*

**I**N the third place we take an Argument from the example of the Jewish Church; for as in their Common-wealth there was a subordination of civill Courts, every City having its proper Court, which did consist of seven Magistrates, if we beleeve *Iosephus*: the Thalmudicall tradition maketh two Courts to have beene in each City, the lesser of the *Triumvirat*, and the greater of twenty three Judges. Beside these, they had their supream Consistory, the civill Sanedrim, which governed the whole Nation, and had  
autho-

authority over the inferiour Courts: So was there also a subordination of Ecclesiasticall Courts among them: they had a Consistory in every Synagogue, for their Synagogues were appointed not only for prayer and praising of God, and for the reading and expounding of the Scriptures, but also for publike correction of offences, Acts 26. 11. They had besides, a supream Ecclesiasticall Court, whereunto the whole nation, and all the Synagogicall Consistories were subject. This Court having decayed, was restored by *Iehoshaphat*, 2 Chron. 19. 8. and it had the name of *Sanedrim*, common to it with the supream civill Court. From this Court did the reformation of that Nationall Church proceed, Nehem. 6. 13. *On the second day were gathered together the chiefe of the fathers of all the people, the Priests and the Levites, unto Ezra the Scribe, even to understand the words of the Law. And they found written in the Law, &c.* Whether there was yet another Ecclesiasticall Court, in the midle betwixt the Synagogue and the Sanedrim, called *πρεσβυτεριον*, a Presbytery, Luke 22. 66. Acts 22. 5. and made up possibly out of the particular Synagogues within the Cities, I leave it to learned men to judge: howsoever, it is plaine from Scripture, that there was at least a two-fold

fold Ecclesiasticall Court among the Jewes the Synagogue and the Sanedrim, the latter having authority above the former.

De Presbyt.  
p<sup>g</sup>. 25.

*Sutlivius* denyeth both these, and so would have us believe that the Jewish Church had no Ecclesiasticall Court at all. As for the Synagogues, he saith, they treated of things civill, and inflicted civill punishments, and a civill excommunication. That they inflicted civill punishment, he proveth from Mat. 10. and 23. and Luke 21. where Christ foretelleth that his Disciples should bee beaten in the Synagogues. That their excommunication was civill, he proveth by this reason, that Christ and his Disciples when they were cast out of the Synagogues, had notwithstanding a free entry into the Temple, and accessse to the sacrifices. *Answ.* This is a grosse mistake; for 1. the civill Court was in the gate of the City, not in the Synagogue. 2. He who presided in the Synagogue was called *the chiefe Ruler of the Synagogue*, Acts 18. 8. 17. the rest who sate and voiced therein, were called *the Rulers of the Synagogue*, Acts 13. 15. They who sate in the civill Court had no such names, but were called Judges. 3. Our Saviour distinguisheth the Synagogicall Courts from the civill Courts of judgement in Cities, calling the one Councells, the other

ther Synagogues, Matth. 10. 17. 4. The beating and scourging in the Synagogues was a nerrour and abuse of the later times, the corrective power of those Consistories being properly spirituall, and ending in excommunication, Jo. 16. 2. Isai. 66. 5. the liberty of which spirituall censures the Romans did permit to the Jewes, together with the liberty of their religion, after they had taken away their civill Jurisdiction. 5. Civill excommunication is an unknowne word, and his reason for it is no lesse unknowne; for where he hath read that Christ or any of his Disciples were excommunicate out of the Synagogues, and yet had free access to the Temple, I cannot understand, if it be not in the Gospell of *Nicodemus*. I read, Luke 4. 28. 28. that Christ was in a great tumult cast out of the City of *Nazareth*; but this I hope no man will call excommunication. The blinde man, Joh. 9. 34. was indeed excommunicated out of the Synagogue, but wee no where read that hee was thereafter found in the Temple: we read of Christs walking in *Solomons* porch, Jo. 10. 23. but that the blinde man was then with him, it can never be proved, and if it could, it should not import any permission or leave given to excommunicate persons to enter into the Temple,

Y but

but that some were bold to take this liberty.  
 6. The casting out of the Synagogue cannot be called civil excommunication, because the communion and fellowship of the Jewes in the Synagogue was not civill, but sacred: they met for the worship of God, and not for civill affaires. 7. If by civil excommunication he meane banishment, or casting out of the City (for I conceive not what other thing this strange word can import) then how doth he suppose that they had still free access to the Temple, who were so excommunicated, for this importeth that they were still in the City.

Wee have now evinced an Inferiour Ecclesiasticall Court among the Jewes. Come we next to the supream Court. That there was an high Ecclesiasticall Sanedrim, distinct from the Civill Sanedrim, is observed by *Pelargus* on Deut. 17. and *Sopinlus ad bonam fidem Sibrandi. pag. 261. & seq.* Beside many others cited before, *part. I. chap. II.* And that it was so, wee prove from three places of the old Testament, to passe other places, from which certaine collections may be had to the same purpose.

First, we finde Deut. 17. a distinction of two supream Judicatories, to bee set in the place which the Lord should choose to put  
 his,

his name there, the one of the Priests & Levites, the other of the Judges: & unto these two supreme Courts, the Lord appointed all matters which were too hard for the inferiour Judges in the Cities of the Land, to be brought and determined by their authority, and the sentence of the Priests or of the Judges to be obeyed both by the parties and by the inferiour Judges, under pain of death, v. 8. 9. 10. 11. 12. To this *Sutlivius* answereth, De Presbyt. pag. 16. that there is only one Sanedrim in that place, which was civill, as appeareth by their judging of the causes of blood, and their receiving of appellations from the civill Judges mentioned in the preceding Chapter. As for the Judge which is spoken of v. 9. and 12. he saith, we must understand that it was the high Priest. *Ans. 1.* The disjunctive *or* doth distinguish the Judges from the Priests, verse 12. as *Iunius* and *Ainsworth* doe rightly note upon that place: *The man that will doe presumptuously, and will not hearken unto the Priest (that standeth to minister there before the Lord thy God) or unto the Judge.* Here a distinction betwixt the Court of the Priests and the Court of the Judges, which *Lyranus* also acknowledgeth. 2. The Chaldee readeth *Judges* in the plurall. By the Judge, saith *Ainsworth*, is understood the high Councell or Senat of

Judges, even as they who are called Priests; verse 9. are called the Priest, verse 12. and 1 Chron. 4.42. many Captaines are in the Hebrew called *an head*. 4. The high Priest cannot be understood to bee the Judge there spoken of, both because there were many Judges, as hath beene said, and because wee finde not in Scripture that ever the high Priest was called by the name of the Judge. 4. Whereas hee objecteth that the causes of blood, and other civill causes were judged in this Sanedrim. Wee answer, there were two severall things in those civill causes, the *Ius* and the *factum*. The *Ius* was judged in the Court of the Priests, because as *Bilson* teacheth; the civill Law of the Jewes was Gods judicall Law, and it was to be sought at the Priests mouth. But the fact being meerely civill, was judged by the civill Court. *Suthvius* objecteth, that many inconveniences shall follow this distinction. 1. Judges are hereby made ignorant of the Law. 2. That two Courts of judgement are appointed in one sentence. 3. That a Judge (the Priest) may give out a sentence which he cannot execute. 4. That the civill Judges doe in vaine inquire concerning the fact which was before certaine by the Law, *nam ex facto jus oritur*. 5. That the civill Judges

De gub. Eccl.  
cap. 2. p. 43.

Mal. 2. 7.

Judges are dumbe Images, which must pronounce according to the sentence of others. To the 1. we say that our distinction doth not import that the Judges were ignorant of the Law, but that it pertained not to them to judge the meaning of the Law, when the same was controverted among the Inferiour civill Judges : this pertained to the Court of the Priests. 2. It is no absurdity to expound a disjunctive sentence of two severall Courts. 3. He who answereth meerely, *de jure*, hath nothing to doe with execution of persons more then theory hath to doe with practice, or abstracts with concrets. 4. The fact can never be certaine by the sentence, *de jure*. It is not the probation, but the supposition of the fact whereupon the exposition of the sence of the Law is grounded. 5. The cognition of the fact; not of the law, doth belong to an Inquest in *Scotland*, they are *Judices facti*; *non juris*. Yet no dumbe Images I suppose. 6. Hee hath followed the Popish Interpreters, in making the Judge to be the High Priest, for so they expound it for the Popes cause; yet they themselves acknowledge the distinction of *Jus* and *factum*. See *Corn. a lapide. in Deut. 17.7*. If error had not blinded this mans eyes with whom I deale, I should believe hee had beene

flambring when these things fell from his pen.

But to proceed, as these two Sanedrims were instituted in the Law of *Moses*, so were they after decay or desuetude restored by *Iehoshaphat*, 2 Chro. 19. 8. *Sutlivius* answereth, that wee have here only one Sanedrim which judged both the Lords matters, and the Kings matters, and that it was not an Ecclesiasticall Court, because it judged causes of blood, and other civill causes wherein appellation was made from the Judges of the Cities. By the Lords matters, hee saith, are meant criminall and civill causes, which were to be judged according to the Law of the Lord; and by the Kings matters are meant, his patrimony and domesticke affaires. Answer 1. The Text distinguisheth two Courts, one which medled with the Lords matters, whose president was *Amariah*, the chiefe Priest: another which medled with the Kings matters, whose president was *Zebadiab*. This is so plaine, that *Bonsferius* the Jesuit on Deut. 17. though he maketh the Priests to have beene the Judges, yet acknowledgeth two distinct Courts, 2 Chron. 19. 2. The words vers. 8. must be understood respectively, as *Didacelavius* hath observed, which we explaine thus, *Moreover in Ierusalem did Iehshaphat set of the Levits,*  
and

Ubi supra p. 20

Alt. dam. p. 24.

and of the Priests, and of the chiefe of the Fathers of Israel, for the judgement of the Lord, (that is for causes Ecclesiasticall) and (repeat, of the Levits, of the Priests, and of the chiefe of the Fathers of Israel) for controversies (about civill matters, saith *Piscator*.) So that some of them were appointed to judge the one, and some of them to judge the other, which proveth not either that the Courts were one, or that the same men sate in both, but only that some of the Priests and some of the Fathers of Israel were in both. 3. The Lords matters *Lawater* and *Piscator* expound to be matters Ecclesiasticall, the Kings matters to be things civill; and this exposition comprehendeth all things which did fall within the power of those Courts. But *Sutlivius* glosse doth not so, for there were sundry things to be judged which were neither the Kings domesticke affaires, nor yet causes criminall or civill, such as were questions about vowes, questions about the meaning of the Law, and judging betwixt the holy and the prophane, betwixt that which was cleane and that which was uncleane. These and such like Ecclesiasticall causes he leaveth out, and they are indeed left out of the power of the civill Sanedrim, and reserved to the other, for in such controversies the Priests were to stand in judgement.

ment, Ezech. 44. 23. 24. Lastly, it is not to be thought, that the high Sanedrim should neede to be troubled with the Kings domesticke affaires, farre lesse that this should be made the one halfe of their commission.

Now as wee have the institution of these two supream Courts, Deuter. 17. and the restitution of them both, 2 Chron. 19. so have we an example of both, Jerem. 26. For first, *Jeremiah* was condemned, as worthy of death, because hee had spoken against the Temple and the holy place, verse 8. 11. and herein saith, *Oecolampadius* on that place, hee was a Type of Christ, against whom it was pronounced in the Councell of the chiefe Priests and Elders, *He is guilty of death.* So did this Ecclesiasticall Court conclude against *Jeremy*, *He is worthy of Death*: yet the contrary was concluded in the civill Sanedrim, verse 10. 16. *This man, say they, is not worthy to dye, for he hath spoken to us in the Name of the Lord our God.* As much as to say, you Priests have given sentence *dejure* against *Jeremiah*, but we finde he is not guilty of the fact whereof he is accused, for he hath spoken nothing but the truth which the Lord sent him to speake; therefore as you pronounced him worthy of death, upon supposition of the fact, wee now pronounce that

that he is not worthy of death, because wee finde him blamelesse of the fact. *Sutclivius* denieth that the Priests were *Indices Iuris*, and the Princes *Indices facti*; only the Princes did against the will of the Priests set *Jeremiah* free, whom they had destinated to death: But say I, he must either deny that *Jeremiah* was judged in two severall Courts, or not, if he deny it, the Text is against him: for that hee was judged in the Court of the Princes, it is plaine from verse 10. 16. and that hee was judged in the Court of the Priests, is plaine also from verse 8. 9. Where we finde the Priests comming together, neither to reason with *Jeremiah* (for they had no such purpose as to give him leave to speake for himselfe) nor yet to accuse him; for that they do before the Princes, v. 11. Therefore it was to give sentence for their part against him, which they did; but if he grant that sentence was given in two Courts, I would gladly know what difference could bee made betwixt the one sentence and the other, except that difference, *de jure*, and *de facto*, especially the same suting the Text so well as hath beene said.

Of the vestigies of those two supream Courts still remaining in some sort distinct, in the daies of Christ, I have spoken before.

Bertram. de  
polit. Jud. cap.  
11. ex 18.

And now to proceed. Wee have proved the Antecedent of this our present Argument, concerning distinct Ecclesiasticall Courts among the Jewes, and the subjection of the lower unto the higher of the Synagogue unto the Sanedrim.

Sutliv. de Pref.  
cap. 2.

But we have yet more to doe, for the consequence of our Argument is also denied both by the Prelaticall faction, and by others (whom wee are more sorry to contradict) holding that reasons fetcht from the Jewish

Robinson Just.  
of separ. p. 163.

Church, doe better sat the Prelats, then the Consistorians; howsoever now to fetch the forme of Government for the Church, from the Church of the Jewes, were, say they, to revive the old Testament. To me it seemeth strange, that both the one side, and the other, doe when they please, reason from the formes of the Jewish Church, and yet they will not permit us to reason in like manner. The former goe about to prove the Prelacy by the high Priesthood, and the lawfull use of Organs in the Church, from the like in the Temple of *Solomon*. The latter doe argue, that a Congregation hath right not only to

See apolog. 3.  
gainst the Ox-  
ford D.D. p. 47.  
48. 59. 62. Ro-  
binson Justif.  
p. 122. 123.

elect Ministers, but to ordaine them, and lay hands on them, because the people of Israel laid hands on the Levits. That the maintainance of the Ministers of the Gospell,

ought

ought to bee voluntary, because under the Law, God would not have the Priests and Levites, to have any part or inheritance in the Land of Canaan, but to be sustained by the Offerings and Altars of the Lord. That the power of excommunication is in the body of the Church, because the Lord laid upon all Israel the duty of removing the uncleane, and of putting away leaven out of their houses at the feast of Passover. Is it right dealing now, to forbid us to reason from the forme of the Jewes. I will not use any further expostulation, but let the Reader judge. The truth is this, even as that which is in a childe, as he is a childe, agreeth not to a man, yet that which is in a childe, as he is *animal rationale*, agreeth also to a man: so what wee finde in the Jewish Church, as it was Jewish, or in infancy and under the pedagogy of the Law, agreeth not indeed to the Christian Church. But whatsoever the Jewish Church had, as it was a politicall Church, or Ecclesiasticall Republike (of which sort of things, the diversity and subordination of Ecclesiasticall Courts was one) doth belong by the same reason to the Christian Church. I say further, though the Common-wealth and civill Policy of the Jewes, be not in all points a pattern to our civill Policy, yet I am sure

it is no error to imitate the civill policy of the Jewes, in such things, as they had, not for any speciall reason proper to them, but are common to all well constituted Commonwealths, and so wee may argue from their Common-wealth, that it is a good policy to have divers civill Courts, and the higher to receive appellations from the Inferiour, as it was among them. Shall wee not by the very like reason fetch from their Ecclesiasticall Republike, diversity of Spirituall Courts, and the supreme to receive appellations from the Inferiour, because so was the constitution of the Jewish Church, and that under the common respect and account of a politicall Church, and not for any speciall reason, which doth not concerne us.

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## CHAP. VIII.

*The fourth Argument, taken from  
A&S 15.*

**T**HE example of the Apostolicall Churches, Acts 15. maketh for us. The Churches of *Antioch*, *Syria*, and *Cilicia*, being troubled with the question about

about the Jewish Ceremonies, the matter was debated and disputed at *Antioch*, the chiefe towne of *Cælosyria*, where *Paul* and *Barnabas* were for the time. It is very probable, that some out of the other Churches in that Province, as also out of the Churches of *Cilicia*, were present in that meeting and conference, for they were troubled with the very same question, no lesse then the Church of *Antioch*. Howsoever the matter could not be agreed upon in that meeting; but a reference thereof, was made to a more generall assembly at *Hierusalem*, and for that effect *Paul* and *Barnabas*, and others with them, were sent thither. All this is cleare by comparing verse 2. with 23. Hereupon the Apostles and Elders did synodically come together at *Hierusalem*, and decided the question, giving forth decrees to be observed by the particular Churches, Acts 15.6.28. and 16.4. We will not dispute what sort of Synod this was, only that it was a Synod with authority over many particular Churches and Congregations, and whereunto the meeting at *Antioch* (whether it was provincially, or Presbyterially only) did referre the determination of the question about Jewish ceremonies.

It is answered by some. 1. That the reason of sending *Paul* and *Barnabas* to *Hierusalem*,

was to know whether these teachers who pressed the observation of the ceremoniall Law had any such commission from the Apostles and Elders, as they pretended.

2. That there is here no Synod, nor assembly of the Commissioners of divers Churches, for there were no Commissioners from the rest of the Churches in *Iudea*, *Galilee*, and *Samaria*, mentioned Acts 9. 31. nor from the Churches of the Gentiles mentioned Act. 14.

23. neither were *Paul* and *Barnabas*, and the rest who went with them, Commissioners to represent the Church of *Antioch*, but messengers only to make narration of the case.

3. Not only the Apostles and Elders, but the whole Church at *Hierusalem* met together.

4. If the resolution which was given, be considered, as the judgement of the Church at *Hierusalem*, it was only her advice to her sister Churches, if otherwise considered, it was a decree absolutely Apostolicall, and divine Scripture by infallible direction from the holy Ghost, and for that reason imposed upon all the Churches of the Gentiles, though they had no Commissioners there.

These answers had need to be stronger, before that so many Fathers, Councells, and Protestant Writers, who have understood the matter otherwise should all bee put in an error.

To

To the first wee reply, that the reason of sending *Paul* and *Barnabas* to *Hierusalem*, was not so much to know, whether these teachers had commission from the Apostles and Elders, to presse the keeping of the Law of *Moses*, as to get a resolution of the question it selfe, verse 2. *about this question*. Now the question was not what commission the Apostles had given to those teachers, but whether they should be circumcised, after the manner of *Moses*, verse 1.

To the second, we say, that if *Paul* and *Barnabas*, were messengers to make narration of the case, certainly they were more then sufficient messengers, and there was no need of others to be joyned in message with them, so that it appeareth the rest who were sent with them were Commissioners to represent the Churches which sent them. Neither is it credible, but that all the Churches of *Syria* and *Cilicia*, which were in the same case, with the Church of *Antioch*, did send their Commissioners also to *Hierusalem*, for otherwise, how could the Apostles and Elders have so certaine and perfect intelligence of the case of those Churches, verse 23. Beside it had beene a great neglect in those Churches, if they had not sent some to *Hierusalem*, as the Church of *Antioch* did, for if it was expedient

expedient which *Antioch* did, they ought no lesse to have done it, their case being the same. Moreover it may be collected from verse 3. that the other Churches through which *Paul* and *Barnabas* passed in their journey, did send some companions along with them, to joyne with them in their errand, and to give their consent in the meeting at *Hierusalem*, unto that which was to be concluded. This is the observation of *Cajetan*, *Memzerus*, *Calvin*, *Gualther*, and other Interpreters upon that place.

Lastly; it is no way probable, that the Apostles and Elders at *Hierusalem*, together with those who were sent from the Churches of *Antioch*, *Syria*, and *Cilicia*, and the other Churches through which *Paul* and *Barnabas* did travell, would come together without acquainting the rest of the Churches of *Judea*, which were so neare at hand, and might so easily send their Commissioners to *Hierusalem*.

To the third wee reply, that it cannot be proved from the Text that the body of the Church of *Hierusalem* was present, but rather it appeareth from verse 6. that they were not present, as hath been said before. And though it were granted that they were present, yet Master *Robinson* saith, that they did no more

more then consent to the decree.

To the last answer, it is certaine that the conclusion of that meeting at *Hierusalem*, was not a naked counsell and advice, but a decree imposed with authority upon the Churches, Acts 15. 28. and 16. 4. and 21. 25. And

Robinson ib.

whereas it is affirmed, that the decree was meerey Apostolicall, and that the Elders did no more then consent thereto; even as the brethren did, this is manifestly against the Text, for Acts 16. 4. It is said of *Paul* and *Silas*, *as they went through the Cities they delivered them the decrees for to keep, that were ordained of the Apostles & Elders that were at Hierusalem.* And Act. 21. 25. all the Elders speaking to *Paul*, say, *as touching the Gentiles which believe, wee have written and concluded that they observe no such thing.*

That this was spoken by al the Elders, is plain from v. 18. 19. 20. So then the Elders did decree, ordaine, and conclude these things

to bee imposed upon the Churches of the Gentiles, and not the Apostles only. Now the Elders of the Church of *Hierusalem*, had

Whittak. contr. 3. de con. quæst. 3.

Sed ut totam

istam controversiam dirimamus inspicimus (quæso) Act. 16. 4. Ubi legimus Paulum civitatibus illis per quas transibat tradidisse τὰ δὲ ὑμῶν τὰ κακεῖμένα ἐπὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, &c. Quis nunc negare audec Presbyteros quoq; habuisse suffragium; decisivum, &c. Nam vocabulum κακεῖμένα ad utrosq; ex æquo accommodatur, Hæc tam aperta sunt ut æmo refragari possit.

no authority to impose their decrees upon all the Churches of the Gentiles, with whom they had nothing to doe, as Mr. *Robinson* saith truly. Since therefore these things were imposed upon the Churches of the Gentiles, as the decrees ordained by the Apostles and Elders, at *Hierusalem*, this doth necessarily import that there were in that meeting, delegates and commissioners from the Churches of the Gentiles, which did represent the same.

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## CHAP. IX.

### *The fifth Argument, taken from Geometrical proportion.*

27/ **A**S is the proportion of 3. to 9. so is the proportion of 9. to 27. of 27. to 81. &c. This rule of Geometrical proportion affordeth us a fifth Argument for the point in hand. If we should grant the government of the Church to be popular, then by what proportion, one or two are subject to a whole congregation, by the same proportion is that congregation subject to a provincially, or a nationall congregation. I meane, if all the

the congregations in a province or a nation were assembled into one collective body (as all the males of the Jewes did assemble thrice in the yeare at *Hierusalem*, and as in the daies of the Judges, the whole congregation of the children of Israel was assembled together in *Mizpeh*, as one man, from *Dan* even to *Beer/sheba*, foure hundred thousand men, to try the cause of the Levite, and to resolve what to doe there-anent, which meeting of the Nation, was ordered by Tribes, the Tribes by families, the families by persons) in that case any one particular congregation behoved to be subject to the generall congregation, by the same reason whereby one man is subject to the particular congregation, whereof he is a member, because the whole is greater then a part, and the body more then a member. Now the same rule holdeth in the representatives of Churches, whether we compare them with the collectives, or among themselves. If wee compare the representatives with the collectives, then as one congregation is governed by the particular Eldership representing the same, by the like proportion are 14. or 16. congregations governed by a Classically Presbytery representing them all: by the same proportion are all the congregations in a province subject

Jud. 20. 1.

De pol. Eccl.  
P. 331. 332.

to a Provinciaall Synod : by the same ought all the congregations in a nation to be subject to a nationall Assembly, all of them being either mediately or immediatly represented in the same ; for as *Parker* saith well, many Churches are combined into one, in the very same manner, as many members are combined into one Church.

If we compare the representatives among themselves, then by what proportion, a particular Eldership representing only one congregation, is lesse in power and authority, then a Classicall Presbytery which representeth many congregations : by the same proportion is a Classicall Presbytery lesse in power and authority, then a Provinciaall Synod, and it lesse in authority then a Nationall Synod. So that the authority of Presbyteries, whether Parochiall or Classicall being once granted, this shall by the rule of proportion inferre the authority of Synods. I know that Synods are not ordinary Courts, as Presbyteries are ; but this and other differences betwixt them I passe : the argument holdeth for the point of authority, that Synods when they are, have authority over all the Churches in a Province or a nation, even as Presbyteries have over the congregations within their bounds.

CHAP.

## CHAP. X.

*The sixth Argument, taken from necessity.*

**W**EE have another reason to adde, and it is borrowed from lawlesse necessity, for without a subordination among Ecclesiasticall Courts, and the authority of the higher above the inferiour, it were utterly impossible to preserve unity, or to make an end of controversie in a Nation. A particular congregation might happily end questions and controversies betwixt the members thereof, and so keepe unity within it selfe (and not so neither, if the one halfe of the congregation be against the other) but how shall controversies betwixt severall congregations be determined, if both of them bee independent? how shall plurality of religions be avoided? how shall an apostatizing congregation be amended?

It is answered: 1. If a particular congregation neglect their duty, or doe wrong to another, the civill sword may proceed against them to make them doe their duty. 2. A particular congregation ought in difficult cases

to consult with her sister Churches, for so much reason dictats, that in difficult cases, counsell should be taken of a greater number.

3. Sister Churches when they see a particular congregation doing amisse out of that relation which they have to her, being all in the same body, under the same head, may and ought to admonish her, and in case of generall apostacy, they may withdraw that communion from her, which they hold with the true Churches of Christ.

But these answers are not satisfactory. The first of them agreeth not to all times, for in times of persecution, the Church hath not the helpe of the civill sword: a persecuting Magistrate will bee glad to see either division or apostasie in a congregation; but so it is, that Christ hath provided a remedy, both for all the evils and diseases of his Church; and at all times. The Church (as was said before) is a Republike, and hath her lawes, Courts, and spirituall censures within her selfe, whether there be a Christian Magistrate, or not.

The second answer leaveth the rectifying of an erring congregation to the uncertainty of their owne discretion, in seeking counsell from a greater number. And moreover, if this be a dictate of reason to dske counsell of a greater number, when the counsell of a few cannot

cannot resolve us, then reason being ever like it selfe, will dictate so much to a congregation, that they ought to submit to the authority of a greater number, when their owne authority is not sufficient to end a controversie among them.

To the third answer wee say, that every private Christian may and ought to withdraw himselfe from the fellowship and communion, either of one man, or of a whole congregation, in the case of generall apostatic. And shall an apostatizing congregation be suffered to runne to hell, rather then any other remedy should bee used, beside that (commonly ineffectuall) remedy which any private Christian may use? God forbid.

What I have said of congregations, I say also of Classicall Presbyteries. How shall sentence be given betwixt two Presbyteries at variencie? How shall a divided Presbytery be re-united in it selfe? How shall an Hereticall Presbytery be reclaimed? How shall a negligent Presbytery be made to doe their duty? How shall a despised Presbytery have their wounded authority healed againe? In these and such like contingent cases, what remedy can bee had, beside the authority of Synods?

## CHAP. XI.

*Objections made against the authority of Synods, answered.*

**T**HEY who dislike the subordination of particular congregations unto higher Ecclesiasticall Courts, object against us, our Saviours precept, *Tell the Church*. Wherefoeyer wee read in Scripture of a visible politicall Church, and not of the invisible Catholike Church, it is ever meant, say they, of a particular congregation, used to assemble in one place for the exercise of Gods publike worship; & when the Scripture speaketh of a whole Province or Nation, the plural number is used, as the Churches of *Galatia*, the Churches of *Macedonia*, the Churches of *Asia*, &c. Wherefore our Saviour in those words did deliver the power of Ecclesiasticall Jurisdiction, neither to Classicall Presbyteries, nor to Synods, but to particular congregations only.

Ans. 1. This place proveth indeed that particular Churches have their owne power of Jurisdiction, but not that they alone have it. 2. Yea, it proveth that they alone have it not,

not, for Christ hath a respect to the forme of the Jewes, as is evident by these words, *Let him be unto thee as an Heathen or a Publican.* Now we have proved that there was among the Jewes an high Ecclesiasticall Sanedrim, beside the particular Synagogicall Courts: So that by pointing out the forme of the Jewish Church, hee recommendeth a subordination, and not an independency of particular Churches. 3. By the Church in that place is meant the competent Consistory of the Church, and so it agreeth to all Ecclesiasticall Courts respectively. This sence is given by *Parker*, though he be most tender in the vindication of the liberty of congregations. *Nam cum &c.* For, saith he, *since Christ would have every man to be judged by his owne Church, Matth. 18. or if the judgement of his owne Church should displease him, yet ever it must be by the Church, that is, by a Synod of many Churches* 4. As for the reason alledged for prooffe of the contrary exposition, I oppugne it both by reason, and by their owne Tenents, and by Scripture. By reason, because the rule of Geometricall proportion (whereof we have before spoken) proveth a congregation to bee a part of a Nationall Church, even as one man is a part of a congregation; for as five is the hundreth part of

D: pol Eccl.  
lib. 3. cap. 20.  
p. 3 18.

five hundredth, so is five hundred the hundredth part of fifty thousand. By their own grounds, because they hold the forme of a visible Church, to consist in the uniting of a number of visible Christians into one, by the bond of a holy covenant to walke in all the wayes of God. Then say I, we may say the Church of *Scotland*, as well as the Churches of *Scotland*, because all the particular Churches in *Scotland*, are united together into one, by the bond of a Nationall oath and covenant, to walke in all the waies and ordinances of God. By Scripture also, because Acts 8.1. we read of the Church at *Hierusalem*, not the Churches: Howbeit there were at that instant above eight thousand Christians at *Hierusalem*, and all these still in the City (for the first scattering of them followeth thereafter in that Chapter.) This great number, neither did, nor could usually assemble into one place for the worship of God, but they met *ag. 7. 14. 15.* house by house, Acts 2.46. And whereas objection is made to the contrary from Acts 2.44. and 5. 12. and 6.2. Wee have before answered to the first of these places, for it is to be expounded by Acts 4. 32. they were in one; that is, they were of one heart, and of one soule. The second place may be expounded of the Apostles, and the preceding words

words favour this exposition ; but though it should be take of the multitude, it prove h not their meeting together into one place for the worship, of God, for it was an extraordinary confluence , upon an extraordinary occasion of that which had befallen to *Ananias* and *Saphira*. The last place proveth no more, but an extraordinary and occasionall meeting, and it is also to be understood that they met *turmatim* , as foure hundred thousand men did assemble together, Jud. 20. 1.

Another Scripturall instance we give from 1 Pet. 1. 1. with 5. 2. the Apostle writing to the dispersed Jewes in severall Provinces, calleth them all one flocke. Wee read that *Laban* had many flockes, Genes. 30. 36. 38. yet are they all called one flocke, verse 31. 32. so were all the flockes of *Jacob* called one flocke, Genes. 32. 7. and 33. 13. In like manner every one of the particular Churches among those dispersed Jewes was a flocke, but compared with the whole , it was but a part of the flocke. It is no more absurd to say that a congregation is both a body , in respect of its owne members, and a member in respect of a Nationall Church, then it is to say, that every beleever considered by himselfe, is a tree of righteousness, and a Temple of God, yet compared with others, he is a

branch of the Vine, and a stone of the Temple, for all those waies is hee called in Scripture.

Sundry particular flockes may bee called one flocke, three waies : 1. *Respectu pastorum*, when the same shepheards oversee & take care of the whole. See an example both of the one kinde of shepheards, Luke 2. 8. and of the other, Acts 20. 28. 2. *Respectu pabuli* : So *Paul Baynes* speaking of the Low Countries, where sundry congregations in one City make but one Church, saith, that the sheepe feed together into one common pasture, though they bite not on the same individuall grasse. 3. *Respectu pedis*, when many congregations are governed by the same Pastorall staffe of Ecclesiasticall Lawes and Discipline.

It is further objected, that Presbyteriall government and the authority of Synods, doe rob the congregations of their rights and liberties, no lesse then the Prelacy did; so that the Churches of Christ in the removall of Episcopacy, have changed *Dominum* only, not *Dominium*. Answer. There is a vaste difference; for 1. Episcopall government is Monarchicall; and Christ hath left no Ecclesiasticall Jurisdiction to bee exercised by one man. Presbyteriall and Synodicall government is partly democraticall, in respect of the election,

Dioces. tryall.  
pag. 21.

election of Ministers and Elders, and the doing of matters of chiefest importance, with the knowledge and consent of congregations: partly aristocratical in respect of the parity of Presbyters and their consistorial proceedings and decrees. The Monarchicall part is Christs peculiarly. 2. The Prelacy permitteth not to congregations any act of their owne Church government, but robbeth them of their particular Elderships, which (as *Barker* well noteth) the Classicall Presbyteries doe not. De pol. Eccl. pag. 358.

3. *It is one thing, saith Baynes, for Churches to subject themselves to a Bishop and Consistory, wherein they shall have no power of suffrage:* Ubi supra.

*Another thing to communicate with such a Presbytery, wherein themselves are members and Iudges with others.* 4. The congregations did not agree nor consent to Episcopall government, but were sufferers in respect of the same, but they doe heartily agree to the government of Presbyteries and Synods, in witnesse whereof they send their Commissioners thither to concur, assist, & voice. 5. Special respect is had in Presbyteries and Synods, to the consent of congregations, in all matters of importance, which are proper unto the same. This the Prelacy did not regard.

6. Presbyteries and Synods doe not (which the Prelats did) imperiously and by their sole

arbitrement domineer over congregations, for their power is directive only, ministeriall, and limited by the Lawes of God and Nature, and the lawdable Ecclesiasticall Lawes received and acknowledged by the congregations themselves. 7. Experience hath shewed us Presbyteriall and Synodicall government to bee, not only compatible with, but most conduceable for the supportment and comfort of congregations : whereas Episcopall government draweth ever after it *malam causam*, and a generall grievance of the Churches.

Some other objections there are, for obviating whereof I shall permit and explaine a distinction, which shall serve to answer them all. We may consider a visible Church, either metaphysically or politically. It is one thing to consider men as living creatures endued with reason; another thing to consider them as Magistrates, masters, fathers, children, servants, &c. So is it one thing to consider a visible Church as a society of men and women separated from the blinde world by divine vocation, and professing together the Gospell of Jesus Christ. Another thing to consider it as a political body, in which the power of Spirituall government and Jurisdiction is exercised, some governing and some governed.

These

These are very different considerations; for first, a visible Church being taken entitatively or metaphysically, her members doe ordinarily communicate together in those holy things which fall under the power of order, which I may call *sacramistica*; but being taken politically, her members communicate together in such holy things as fall within the compasse of the power of Jurisdiction, which I may call *sacra politica*. Secondly, Infants under age being initiated in Baptisme, are actually members of the Church in the former consideration, but potentially only in the latter, for they neither governe, nor yet have the use of reason to bee subject and obedient to those that doe governe. Thirdly, one must necessarily bee a member of the Church metaphysically before he can be a member of the Church politically, but not contrariwise. Fourthly, many visible Churches have sometimes beene, and may bee without Officers, and so without Ecclesiasticall government and exercise of Jurisdiction for that time, yet still retaining the Essence of true visible Churches: whereas a Church which never yet had any Officers ordained therein (of which kinde there have beene many at the first conversion of a Nation to the Gospell) or which hath

lost:

losed all her Officers by death or persecuti-  
on, is not for that time an Ecclesiasticall Re-  
publicke, nor can bee such till she have Offi-  
cers. This if they had observed who have  
taken so great paines to prove that there hath  
beene, and may bee a Church without Offi-  
cers, it should happily have made them  
thinke their labour lost. It might also have  
taught *Henry Iacob* to distinguish betweene a  
Church visible and a Church ministeriall or  
politically, and not to understand these three  
termes to be all one, as he doth in his Letter,  
bearing date the 4. of September 1611. pag. 9.  
Fiftly, my being a member of any one visible  
Church metapophysically, giveth me right and  
title to communicate with another visible  
Church (where for the time I am) *in sacris*  
*misticis*, such as the word, prayer, &c. But  
my being a member of any one visible  
Church politically doth not give me right and  
title to communicate with another visible  
Church (where for the time I am) *in sacris*  
*politicis*, such as ordination, deposition, ex-  
communication, &c. Hereunto doth Master  
*Robinson* assent in these words, *As a man once*  
*baptized is alwaies baptised, so is he in all places*  
*and Churches where hee comes (as a baptized*  
*person) to enjoy the common benefits of his bap-*  
*tisme, and to discharge the common duties which*  
*depend*

*depend upon it. But a Pastor is not a Paſter in every Church where hee comes upon occaſion, neither can he require in any other Church, ſaving that one ever which the holy Ghoſt hath ſet him, that obedience, maintainance, and other reſpects which is due from the officers to the people; neither ſtands he charged with that miniſtery and ſervice, which is due to the people from the officers. The like he would have ſaid of an Elder or a Deacon.*

Now this diſtinction ſhall ſerve to answer the objections following.

*Object.* Every Chriſtian congregation is a compleat body Eccleſiaſticall, having all the parts and members, and all Church officers which Chriſt hath inſtituted: therefore every congrgation hath the full and abſolute power of Eccleſiaſticall Jurisdiction. Juſtif. of Separ. pag. 112.

*Anſw.* Every Chriſtian congregation is a compleate Church or body of Chriſt metaphyſically; that is, hath the compleate Eſſence of a true viſible Church; yet every ſuch congregation is not a compleate Eccleſiaſticall Republicke, except in ſome certaine caſes whereof wee have ſpoken, Chap. 2. And further, we answer, that this objection is alledged to prove, that 2 or 3 gathered together in the name of Chriſt, have immediately under Chriſt the full power of Eccleſiaſticall

Jurisdiction; but sure I am, that two or three gathered together in the name of Christ, are not a compleate Ecclesiasticall body, having all the members and officers which Christ hath instituted, for they themselves hold that in every Christian congregation by Christs institution there ought to be at least five Officers, and when those five shall be had, there must bee also a certaine number of Christian people to bee governed and served by them. So that their Argument doth not conclude that which they propose to prove.

Ibid.

*Object.* They who have received Christ, have received with him power and right to enjoy him (though all the world bee against it) in all the meanes and ordinances by which hee doth communicate himselfe unto the Church. But every company of faithfull people, if they be but two or three have received Christ; therefore every such company, &c.

*Ans.* If by the receiving of Christ, they meane the receiving of Christ on his throne, or the receiving of him in his ordinance of Church government, then wee deny their Assumption, for every company of faithfull people is not a Church politically, as wee have shewed already. Indeed every company of faithfull people who have received Christ in this manner, hath right and title to  
enjoy

enjoy him in all his politicall ordinances, yet not independently, but by a certaine order and subordination. But if by the receiving of Christ, they meane receiving of him to salvation, or receiving of him by his Word and Spirit, wee grant, that not onely every company of faithfull people, but every particular Christian hath right and title to enjoy him in the mystical ordinances of the Word, Prayer, &c. as often as the same can be had; yea further, hath right and title to the fruit and benefit of Ecclesiasticall jurisdiction, the exercise whereof is committed by Christ to the officers of the Church, *Intuitu Ecclesiae tanquam finis*. But that every company of faithfull people, who have received Christ to salvation, hath right and title to enjoy him in his politicall ordinances, by their own exercising of all Ecclesiasticall jurisdiction, and that independently, this is more then either hath been, or can be proved.

*Object.* The union betwixt Christ and his Church is as strait and immediate, as the union betwixt the Vine and the Branches, betwixt the Head and the Body, betwixt the Husband & the Wife. Therefore every true Church of Christ hath direct & immediate interest in, and title to Christ himself, & the whole new Testament, and every ordinance of it. Ibid.

*Answ.* The strait union betwixt Christ and the Church, expressed by these comparisons, cannot bee understood of the Church taken politically : for then the union betwixt Christ and the Church might be dissolved as often as the Church ceaseth to bee ordered and governed as an Ecclesiastical Republick. It is therefore to be understood either of the invisible Church, or at most of the visible Church taken metaphysically or entitatively . But I adde withall, it is to be likewise understood of every faithfull Christian : so that not onely every true Church, but every true member thereof, by vertue of this union, hath direct and immediate title to Christ , and to the benefit of all his ordinances for his edification and salvation. This is all which the Argument can conclude, and it maketh nothing against us.

Ibid.

*Object.* If all things be the Churches, even the Ministers themselves ; yea , though they be *Paul, Cephas, and Apollos*, then may every Church use and enjoy all things immediately under Christ. But the first is true, 1 Cor. 3. 24. Therefore, &c.

*Answ.* Neither can this prove any thing against us : for when the Apostle saith , *All things are yours, whether Paul, &c.* He is to bee understood not onely collectively of the Church,

Church, but distributively of every belee-  
 ver, who hath right to the comfortable en-  
 joyment and benefit of these things, so farre  
 as they concerne his salvation. And in like  
 manner I may say to the members of a-  
 ny particular congregation, All things are  
 yours, whether Sessions or Presbyteris, or  
 Provinciaall or Generall Assemblies. And  
 what wonder? God is our Father, Christ our  
 elder brother, the holy Ghost our Comfor-  
 ter, the Angels our keepers, heaven our inhe-  
 ritage. It is therefore no strange thing to  
 heare, that as the supreame civill power, so  
 the supreame Ecclesiasticall power is appoin-  
 ted of God in order to our good and benefit,  
 that it be not a tyranny for hurt, but a mini-  
 stery for help.

Rom. 13. 4.

2 Cor. 13. 8. 10

These are the objections alledged for the  
 independent and absolute power of congrega-  
 tions. But this is not all: Some seeme to  
 make use of our own weapons against us, ma-  
 king objection from the forme of the Jewish  
 Church, which wee take for a plat-forme.

They say, that the Synagogues of the Jewes  
 were not as the particular Churches are now:  
 for they were not entire Churches of them-  
 selves, but members of the nationall Church,  
 neither could they have the use of the most  
 solemne parts of Gods worship, as were then

Ibid.

Pag. 344.

Pag. 161.

the sacrifices. That the whole nation of the Jewes was one Church, having reference to one Temple, one high Priest, one Altar; & it being impossible that the whole body of a Nation should in the entire and personal parts meet and communicate together in the holy things of God, the Lord so disposed and ordered, that that communion should bee had after a manner, and in a sort, and that was by way of representation: for in the Temple was daily sacrifice offered for the whole nationall Church. So the names of the twelve Tribes upon the shoulders of the Ephod, and upon the Breast-plate, and the twelve loaves of Shew bread, were for Israel signes of remembrance before the Lord. That now the Church consisteth not (as then) of a Nation, but of particular Assemblies, ordinarily communicating together in all the Churches holy things: whence it commeth, that there are no representative Churches now, the foundation thereof, which is the necessary absence of the Church which is represented, being

Pag. 162.

Pag. 163. 191.

taken away in the new Testament. That besides all this, if wee take the representative Church at Jerusalem for a paterne, then as there not onely hard causes were opened, and declared according to the Law, but also the sacrifices daily offered, and the most solemne

lemne service performed without the presence of the body of the Church: so now in the representative Churches, (such as Presbyteries and Synods) consisting of Officers alone, there must be not onely the use of jurisdiction, but the Word and Sacraments, whether people bee present or not: for how can there be a power in the Church of Officers for the use of one solemne ordinance out of the communion of the body, and not of another?

*Ans.* 1. To set aside the sacrifices, & other ceremonial worship performed at Jerusalem, the Synagogues among the Jewes had Gods morall worship ordinarily therein, as Prayer, and the reading & expounding of the Scriptures. 2. Whatsoever the Synagogues had, or whatsoever they wanted of the worship of God, they had an Ecclesiasticall Consistory, and a certaine order of Church government: else how shall we understand the excommunication, or casting out of the Synagogue, the Rulers of the Synagogue, and the chiefe Ruler of the Synagogue? (of which things we have before spoken.)

I will not here dispute whether every sin among the Jewes was either appointed to be punished capitally, or else to bee expiated by sacrifices; but put the case it were so, this proveth that no excommunication or Ecclesiasticall

fiasticall censure was not then necessary: for  
 beside the detriment of the Common-wealth  
 by the violation of the Law, which was pu-  
 nishable by death; and beside the *αἰσχυρία* and  
 guiltinesse before God, the expiation where-  
 of by the death of Christ was prefigured in  
 the sacrifices, there was a third thing in pub-  
 like sinnes, which was punishable by spiri-  
 tuall censures, and that was the scandall of  
 the Church, which could not be taken away  
 by the oblations of the delinquent, but rather  
 made worse thereby, even as now a publike  
 offender doth not take away, but rather in-  
 crease the scandall of the Church by his joy-  
 ning in the acts of Gods worship, so long as  
 there is no Ecclesiasticall censure imposed  
 upon him; neither yet (to speake properly)  
 was the scandall of publike offences punish-  
 able by bodily punishments, but the Church  
 being a politicall body had her owne Lawes,  
 and her owne censures, no lesse then the  
 Common-wealth. 3. As the Synagogues  
 were particular Churches politically, so all  
 of them collectively were one Nationall  
 Church politically, governed by one su-  
 preame Ecclesiasticall Sanedrim, which is  
 the representative wee meant of in our Argu-  
 ment. 4. But if we take the Nationall Church  
 of the Jewes metaphysically, there was no  
 repre-

representative thereof, unlesse it were all the males who came thrice in the yeare to *Ierusalem*. The daily offering of Sacrifices was not by a representative Church, but by the Priests: and though there were twelve loaves of Shewbread before the Lord, and the names of the twelve Tribes upon the brest-plate, this proveth not a Church representative, but signes representative. 5. The body of the Church is now (as then) necessarily absent from the Consistorial actions of debating and deciding matters of Church government, and of Jurisdiction; and so that which was called the foundation of a representative Church doth still remaine.

Now before I make an end, I must answer yet other two objections which have beene lately made. There is one who objecteth that the Assembly of the Apostles, Acts 15. can bee no president nor patterne for succeeding ages: First, because the Apostles were inspired with the holy Ghost, which wholly guided them in all matters of the Church; so as in that their determination, they say expressly, *It seemed good to the holy Ghost and to us to lay upon you no greater burthen.* Now, what Synod in any age after the Apostles could ever say that they were infallibly inspired and assisted by the holy Ghost: Secondly,

Christ on his Throne. pag. 57. 58.

Act. 15. 28,

D d

that

that injunction of the holy Ghost and of the Apostles was but *πρότερον*, for that present time, for the avoiding of offences betweene Jewes and Gentiles. But the like we read not afterward in all the writings of the Apostles.

Contr. 3. de  
conc. quest. 6.

*Ans. 1.* I say with *Whittaker, Posse alia, &c.* That other lawfull councells may in like manner affirmeth their Decrees to be the Decrees of the holy Ghost, if they be like unto this councell, and if they keepe the same rule which the Apostles did keep and follow in this councell, for if they decree and determine nothing but from the Scriptures, which was done in this councell; and if they examine all questions according to the Scriptures, and in all their Decrees follow the voyce of the Scripture, then may they affirm that the holy Ghost hath so decreed. 2. If the Doctrine or exhortation of a Pastor well grounded upon the Scriptures bee the Word of God, then much more is the Decree of a Synod well grounded upon the Scriptures, the Decree of the holy Ghost. 3. That Assembly was not of the Apostles alone, but of the Apostles and Elders, neither did the Decrees proceed from the Apostles alone, but from the Apostles and Elders, Acts 16. 4. and 21. 25. and in the place which is now objected, Acts 15. 28. not the Apostles alone, but the Elders with them, say, *It seemed good*

*to the holy Ghost and to us.* What the Elders did then, the Elders may doe now, for time hath not diminished their authority. 4. Nay, what the Apostles did in that Synod, the Elders may doe in a Synod now; for the Apostles then did nothing but in the ordinary and common way of disputing and debating, comparing reason with reason, and sentence with sentence, and thereafter framing the Decree according to the light which they had by reasoning and by searching the Scriptures. But (which is most observable) the sentence of the Apostle *Peter* in that Synod was very imperfect and defective; for he only dissuadeth from imposing the yoke of the ceremoniall law upon the Churches of the Gentiles, but maketh no mention of any overture for avoiding the offence betwixt the Jewes and the converted Gentiles at that time, which I may suppose he would have done, if his light and judgement had carried him that farre: In this the Apostle *James* supplieth the defect of *Peters* sentence, and propoundeth an overture which pleased the whole councell, and according to which the decree was given forth. This made *Luther* to say that *James* did change the sentence of *Peter*. And all this it pleased God so to dispose, that we might understand that Synod to bee

Apud Whit-  
tak. ubi supra.

indeed a president and paterne for ordinary Synods in succeeding ages. 5. *Henry Iacob* in his third argument for the Divine Institution of the Church, saith: It is absurd and impossible, that the Text Matth. 18. was never understood for 1500 yeares after Christ. Sure this Text, Act. 15. was never understood for that whole space, if the Assembly there mentioned, be not a president to succeeding ages. 6. It maketh nothing against us, that he saith, the decree of the Apostles & Elders, was for that present time onely; nay, it maketh for us: for in this also that Synod was a paterne to succeeding ages, forasmuch as Synods now have no power to make a perpetuall restraint from the practice of any indifferent thing, (such as was then the eating of bloud, and things strangled) but onely during the case of scandall. And moreover, the decree of the Apostles and Elders in that Synod, is also perpetuall, in so farre as it is conceived against the pressing of circumcision as necessary to salvation.

A wise and moderate discourse concerning Church affaires, pag. 25. 26.

One objection more I finde in another late Peece, which striketh not at the authority alone, but at the very reputation of Synods. This Authour alledgeth, that the ordinary government by Synods, is a thing of great confusion, by reason of the parity and equality,

ty, the voyces being numbred, not weighed. *Equidem* (saith a wise Father) *ut vere, &c.* To say the truth, I am utterly determined never to come to any Councell of Bishops: for I never yet saw good end of any Councell: for Councells abate not ill things, but rather increase them.

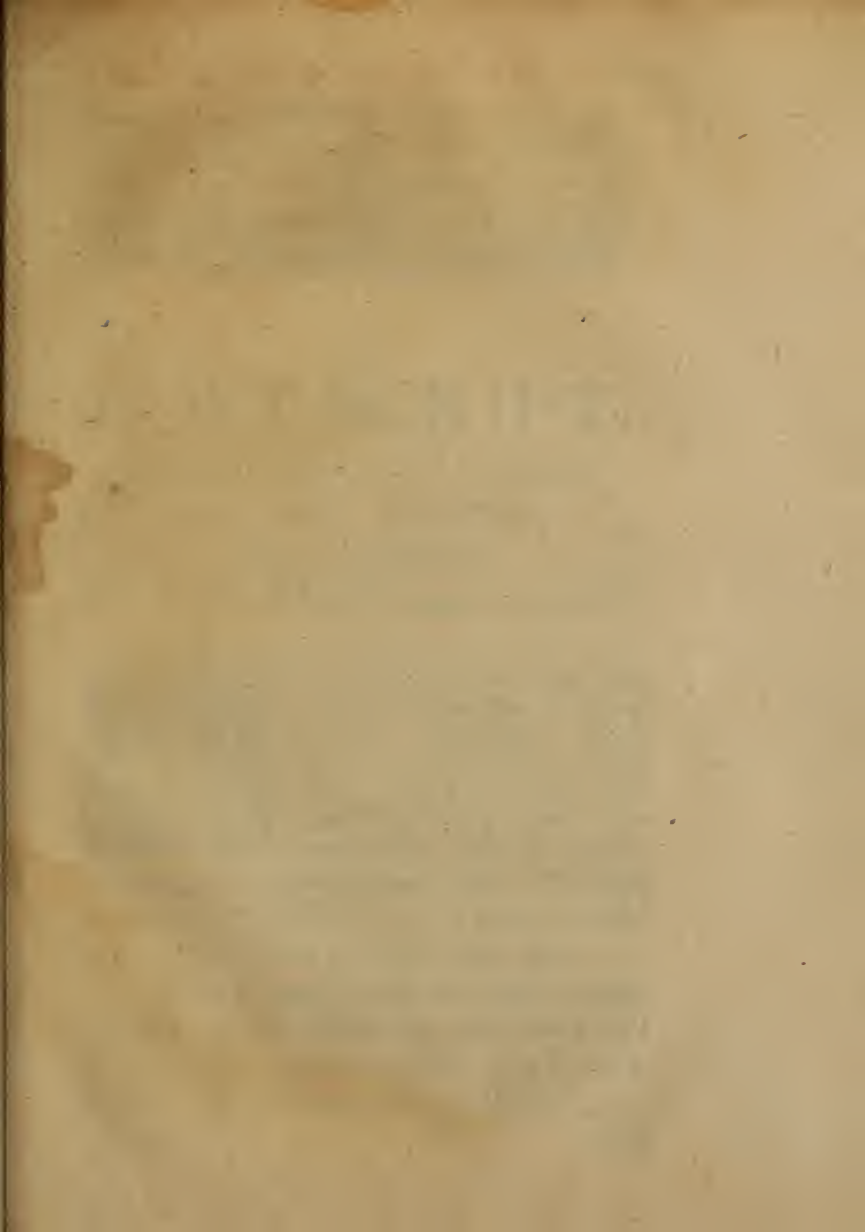
Ans. 1. If the parity and equality make a great confusion in the ordinary government by Synods, it shall make no lesse, but rather greater confusion in an extraordinary Synod: so that there is no ground for his restriction to that which is ordinary. 2. If the numbring of voyces, and the parity of those that doe voyce, make a confusion in Synods, why not in Parliaments also, and in other civill Courts? 3. That testimony doth only strike at the Councells of Bishops, and so maketh not against parity, but against imparity in Councells: And, to say the truth, wee have found in our owne experience, that Prelaticall Synods have not abated, but rather increased evils in the Church. 4. The words of *Nazianzen* (for he is the Father here meant of) are not to be understood against Synods, but against the abuse of Synods at that time.

And in this we must pardon him (saith *Whitaker*) that he shunned all Synods in those evil times of the Church, when the Emperour *Valens* was opposite to the Catholicke faith,

*Ubi supra,  
quæst. 1.*

and when the faction of heretickes did most  
prevaile : in that case indeed Synods should  
have produced greater evils. But we trust it  
shall be now seen that well constituted and  
free Synods of Pastors and Elders, shall not  
increase, but abate evill things.

*FINIS.*







A  
POST-SCRIPT,

In answer to a Treatise  
very lately published,  
which is intituled,

*The Presbyteriall Governement examined.*



When the Printer had done all except two sheets of my former Treatise, there came to my hands a peece against Presbyteriall Governement, which promieth much, but performeth little. Though my time be very short, yet I trust to make an answer to it, as full as it deserveth.

It hath a magisteriall and high sounding title, undertaking the examination of Presbyteriall Governement. But Presbyteriall Government secretly smileth, be-

B

cause

cause while she was ready to say much more for her selfe, he did not put her to it, lest himselfe should have been put *ad metum non probandi*. But he particularizeth himselfe, and telleth us he hath unfolded the weaknesse of our grounds, and disproved our pretended proofs. The truth is, that the best of them & the most of them he hath not touched. He addeth that hee hath proved out of the Word of God the liberty of the people in choosing their own officers. This may be added *cante*, but *caste*, I am sure it is not. He would make the world beleieve that Presbyterians are against the peoples election of their officers, which is a calumny. He saith, he hath annexed certaine arguments, proving Presbyteriall Governement to be contrary to the pattern which Christ hath left in the New Testament. These arguments shall be answered with no great difficulty. In this place I shall only say a word of them in generall. The man hath a notable faculty of proving that wherein the Presbyterians do agree with him, and passing that wherein they disagree from him. Many humane testimonies and citations of writers he mustreth together, to make a simple reader beleieve that many are of his judgement: But I find none of them all  
except

except two or three to affirme any thing which we deny. But why hath he taken all this paines? He will present it (forsooth) to the Kings most excellent Majestie, and to the right honourable Lords, and the honourable house of Commons now assembled in Parliament. As if it were to be expected that a popular and independant forme of Church government in every Congregation, which should most certainly open a doore to a thousand remediless confusions, may obtaine his Majesties royall assent, or the acceptation of the High Court of Parliament. Nay, brother, seek some other friends to your cause, for, if wise men be not too too much deceived, the King and the Parliament in their great wisdome do fore-see, that whensoever Episcopall government shall be removed, another form of Provinciaall and nationall Church government must needs succeed unto it.

Now to come to the substance of his discourse; first hee maketh a quarrell against the Presbyteries of particular Churches (which are in *Scotland* called *sessions*.) then against all higher Consistories in the Church. As for the Presbyteries Pag. 1.  
of particular Churches, he judgeth them three wayes defective. First he requireth

1 Tim. 3. 1.  
Tit. 2. 5. 7. 9.

that all who are admitted into the company of Elders, even the governing or ruling Elders should be *apt to teach*, and *able to exhort with sound doctrine and convince gainers*, and that not only privately, or in the Consistory, but in the publick assembly also, if not exactly, yet competently.

*Ans.* 1. Though ruling Elders ought to teach, exhort, rebuke, &c. both in the Consistory, and privately from house to house, as the case of every family and person doth require (which is all that can be drawne from those alleaged places to *Timothy* and *Titus*, if so be they ought at all to be extended to ruling Elders) yet there is no place of Scripture to prove that they ought to teach publikly in the Congregation. 2. That expression *if not exactly, yet competently* is somewhat mysterious. 3. Ruling Elders are expressly distinguished from those that labour in the word and doctrine. 1 *Tim.* 5. 17. and from these that teach or exhort, *Rom.* 12. 7, 8. 4. If ruling Elders shall teach publikly in the congregation *ex officio*, and with cure of soules (as they speak) why shall they not also minister the Sacraments, which are pendicles and seals of the word, and therefore committed to those, who are sent to the publick preaching of the Gospell, *Matth.* 28.

19. 5. Though he speak here only of ruling Elders, yet I doubt he requireth of, at least will permit to all men that are members of the Church the same publick teaching and prophesying in the Congregation.

The second defect which he wisheth Pag. 2, 3. supplied, is, that the temporary ruling Elders may be made perpetuall and for life, which he enforceth by foure reasons. This I assent unto providing he admit a distinction betwixt the office it selfe, and the exercise of the same. The office of a ruling Elder ought to be for his life no lesse then the Pastors; yet must we not condemne those Churches which dispense with the intermission of their actuall attendance for a certaine space, and permit them to exercise their office by course, as the *Levites* did of old, whose example himselfe here taketh for a patterne.

The third thing he saith is of most moment. He doth complaine that the Elders Pag. 4. do not administer their publick office publicly as they should, but only in their private Consistory. He doth permit them indeed to meet apart for deliberation (whereof we shall here afterward) but he will have their Church-office which in the Lord they have received, to be executed  
B 3                      publikly

publickly in the face of the Congregation.

1. Because an office publick in the nature, ought also to be publick in the administration.

2. Because the reformed Churches cannot know their Elders whether they be good or bad, except by heare-say.

3. Because otherwise the Elders cannot ministerially take heed to the whole flock as they are warned to do, *Acts* 20.28. *Ans.* 1.

Ruling Elders do execute their office not only in the Consistory, but from house to house throughout al the bounds of the Congregation; w<sup>ch</sup> may easily make thẽ known to that Church where they serve, whether they be good or bad.

2. Their Consistoriall sentences in all matters of importance, such as ordination, Church censures, excommunication, &c. are made knowne to the whole Church.

3. He passeth a short censure upon the reformed Churches. *The reformed Churches* is a great word, but this man maketh a moat of it.

4. The place *Acts* 20.28. cannot helpe him, for ruling Elders do feed and oversee the whole flock,

both by discipline in the Consistory, and by taking heed to all the sheepe severally,

as every one hath need, and in that respect may be called both Pastors and Bishops.

Beside I doubt he can prove that place to be meant of ruling Elders. He

goeth

He goeth on to make plaine what hee hath said, by descending to some particulars in which the Elders office seemeth especially to consist, and these are saith hee, The admitting of members into the Church, upon profession of faith made, and the reprovng and censuring of obstinate offenders. These are the most frequent publike administrations of the office of Ruling Elders. And what of them? hee saith; as they leave the execution of these things, to the Elders alone in the settled and well ordered state of the Church; so doe they deny, that they can be rightly and orderly done, but with the peoples privity and consent. His restriction to the settled and well ordered estate of the Church, I cannot understand. Hee had done well to have explained what hee meaneth by that not settled, nor well ordered state of the Church, in which he thinks it belongeth not to the Elders alone, to admit or cut off members. His other ambiguous expression I understand better, for by the peoples privity hee meaneth, that the people should heare the voyces and suffrages of the Elders, and by the peoples consent, hee meaneth the peoples voting with the Elders, as wee shall heare afterward. That the admission of members,

ought to bee with the peoples privy and consent, hee will prove by two reasons. 1. Because wee finde in the acts of the Apostles, that men were received into the fellowship of the Church, and baptized publicly, and in the face of the congregation. 2. Because the whole communalty, being neerely to joyne with these that are admitted, ought to take knowledge of the profession of their faith. These reasons can neither conclude the peoples right of suffrage in this matter, nor so much are the peoples hearing of the suffrages of the Elders : But only that the matter might not bee ended without the peoples knowledge and tacite consent. Beside there is no small difference to bee put betwixt the admission of Jewes, Infidells, and Hereticks, upon their profession of the true Christian faith, and the admission of such as have transported themselves from another Christian congregation, bringing with them a sufficient testimonie of their holy profession of faith, and good conversation. In the meane while, Let the Reader note, that this disputer hath here in a parenthesis interlaced grosse anabaptistry, holding it a kinde of unorderly anticipation to baptise infants, who cannot give a confession of their faith.

faith. And within a few lines, he lets another thing fall from his pen, which smelleth strongly of the Anabaptistickall tenent, concerning having all things common, evenbodily goods.

But I proceed with him to the second Pag. 7.  
 head, concerning excommunication, and Church censures by the Elders, with the peoples privy and consent. This he proveth by three arguments. 1. Because *Paul* 1. Tim. 5. 20.  
*saith, These who sin, rebuke publicly, that others also may feare* a brave argument indeed. This charge is not given to ruling Elders; and if it had, it can neither prove the suffrage of the people, nor their hearing of the suffrage of the Elders, but onely the execution of the sentence of the Elders, in the presence and audience of the congregation. 2. Hee argueth from these Mat. 18. 17.  
 words, *Tell the Church,* where hee would make it appeare, that by the Church is not meant the Senate of Elders excluding the Pag. 8.  
 people; yea hee saith, that in this circumstance now in consideration, it comes nearer the truth to expound the Church to be the Bishop, since neither Bishops nor their Court-keepers, doe exclude the people from their consistories. Sure I am, in *Scotland,* (let others speake for themselves) The Bishops in their visitations, high Com-  
 C missions

missions, Privie-conferences at Synods (in which they passed their decrees) did exclude both the people, and the most part of the ministers. He thinkes it a course unheard of either among Jewes, Gentiles, or Christians, before this last age, that publike judgements should be privatly exercised, and without the peoples privity. This (if at all to the point) must be understood, not of the finall execution, but of the judicall sentence or decree. What then shall wee thinke that the Senators at *Rome* or the Areopagites at *Athens*, did never conclude or degree any thing, concerning a publike judgement, except in the audience and presence of the people. The Judges in Israel did sit in the gates of the City, that all persons both poore and rich, great and small might have accessse unto them with their complaints, and that the sentence of judgement, might bee the more notorious & exemplary, being given forth and promulgat in the gates : This proveth not that the Judges did debate, voyce, and conclude all matters in the publike audience of the people. It appeareth rather that they were so accomodate, that they might doe these things apart from the multitude. It is too much for him, to affirme either that the Synagogues were

were places of civill conventions and judgements, or that nothing was in the Synagogs decreed without the peoples privity, while as hee hath given no prooffe nor evidence at all for it. Pag. 9.

You need not, my Masters be so curious in the notation of the name *ἐκκλησία*, which every smatterer in Divinity knoweth. But what of it? you say, the Elders (as such) are called; to wit, to their office of Elder-ship, but called out they are not, being themselves to call out the Church. It is true that the word *ἐκκλησία* noteth not only a calling, or a gathering together, by vertue of verb *καλεῖν*, but also a separation by vertue of the particle *ἐκ*. But I hope it is no paradox to say, that the Elders are both called or gathered together unto the Elder-ship, and called out or separate from the rest of the Church to that office. And it is as far from a Paradox to say that they who are called out cannot call out others, especially the one calling out being to an office, and the other calling out being from nature to grace.

He cannot think that the name, *Ecclesia*, Church, hath been used by any Greek Author before the Apostles times, or in their dayes, or in the age after them, for the assembly of sole Governours in the act of their government. I shall first give Instan-

ees against him in the verb, because, hee said, the Elders (as such) cannot be said to be called out. The Septuagint reade, *Dent.* 31. 28. ἐκκλησιάσασθε, *Gather unto me all the Elders.* The like you may find, *1 King.* 8. 1. *1 Chron.* 28. 1. I shall next put him in mind that the Septuagint sometime turne *Kahal* by συνέδριον, as *Prov.* 26. 25. *His wickednesse shall be shewed before the whole Congregation,* ἐκκλησία. And it is plaine that the name of the Congregation, or Church, is given to the Elders, for that which is said of the Elders, *Dent.* 19. 12. *Jos.* 20. 4. is said of the Congregation, *Num.* 35. 24. *Ios.* 20. 6. So *Exod.* 12. 3. compared with verse 21. This if hee will not take well from us, with verse 21. This if hee will not take well from us, let him take it from an Anti-presbyterian, who observeth from *1 Chron.* 13. 1, 2, 4. and *2. Chron.* 1. 3. that both *Kahal* and ἐκκλησία are used for the Elders and Governours. *Guide unto Sion*, pag. 5. The place *Dent.* 23. 1, 2, 3. is well worthy of observation. It is ordained that he who is wounded in the stones, or hath his privy member cut off, or is a Bastard, or an Ammonite, or a Moabite, shall not enter into the Congregation the of Lord to the tenth generation. The word is *Kahal* in the Hebrew, and ἐκκλησία in the version of the 70. yet *Innius*, *Piscator*, and *Pelicanus* on that place, and

and *Martyr* on *Jud.* 11. 1. hold that by the Church or Congregation in that place is meant *Confessus Indicum*, the Court of Judges and Rulers, which is called *The Congregation of the mighty*, *Psal.* 80. 2. So that the true sense of the place, is the secluding of those persons from bearing any office or rule in the Common-wealth of Israel, whereby they might be members of those Courts which did represent Israel. The same sense is given by *Lyranus*, *Cajetan*, *Oleaster*, *Tostatus*, and *Lorinus*. And which is more to be thought of, *Ainsworth* himselfe expoundeth it so, and further sheweth that it cannot be meant of joyning to the faith and religion of Israel, or entering into the Church in that respect, because *Exod.* 12. 48, 49. *Num.* 15. 14, 15. All strangers were upon their circumcision admitted into the Congregation of Israel, to offer sacrifices, and by consequence to enter into the court of the Tabernacle, which also appeareth from *Levit.* 22. 18. *Num* 9. 14. The point being now cleared from the holy Scriptures, we shal the lesse need to trouble our selves in the search of prophane Authors; yet *Pasor* findeth *Demosthenes* using the word *ἐκκλησία* *pro concione magnatum*.

As for that common expression of Divines, that the Elders are the Church re-

Pag. 10.

*Polan. Syn. lib.*

7. cap. 11. pag.

539.

presentative, wee desire not to wrangle about names, so that the thing it selfe (which is the power and authority of the Officers sitting and judging apart from the people) be condescended upon. Yet let us see upon what grounds the name of a representative Church is by this man so superciliously rejected. First, hee saith that no godly, no nor reasonable man will affirme, that this representation is to be extended to any other acts of religion, than these which are exercised in the governing of the Church. But *quo warranto*? shall a man be both ungodly and unreasonable, for affirming that the Elders may and ought to represent the Church where they serve, in preferring a petition to the King and the Parliament, for a Reformation, or in bearing witnesse of the desolate condition of the Parish through the want of a ministry, or in giving counsel to a Sister Church, though these bee not acts of governing the Church. Well: be it, as he saith, what great absurdity shall fellow? then (forsooth) it appertains to the people primarily and originally (under Christ) to rule and govern the Church, that is, themselves. But who saith he will so say of a government not personall, but publique, and instituted as the Churches is. Surely, they

they who think the power to be originally in the people, might here easily reply that this is no more strange than to say, that the power which is primarily and originally in the body of a Kingdome, is exercised by the Parliament, which is the representative therof. But because many learned men deny the power of Church government to be originally in the people, though others, (and those very learned too) doe affirme it : therefore to passe that, I shall serve him with another answer. For as we can defend the authority of Presbyteries and Synods without wrangling about the name of a representative Church, so can we defend the name of a representative Church, without debating the question, whether the people have the power originally or not. May he therefore bee pleased to take notice of other grounds and reasons for the name of a representative Church, as namely, First, what the Elders, with the knowledge and tacite consent of the Church, doe approve or dislike, that is supposed to be approved or disliked by the whole Church, which importeth, that the Church is in some sort represented by the Senate of Elders. Secondly, as wee say wee have seene a man, when haply wee have seene nothing but his head, or his face which maketh him knowne.

knowne unto us, ( whence it is that Painters represent men unto us oft-times onely from their shoulders upward ) so doe wee discern & know a visible political Church, when we see in the Senate, as it were, the head and face thereof, the officers being as eyes, eares, nose, mouth, &c. to the Church, that is, being the most noble and chiefe members whereby the body is governed. Thirdly, the Senat of Elders is said to represent the Church, because of the affinity and likenesse betwixt it and the Senate, which representeth a City, or some inferior civil Corporation, affinity I mean, not every way, but in this, that the government is not in the hands of all, but a few, and that those few were chosen with the consent of the whole Corporation. Fourthly, and if for these reasons the Eldership of a particular Church may be called a representative Church, there is much more reason for giving this name to a classically Presbytery, or to a Synod provincially, or nationally, for these doe result out of many particular Churches being made up of their Commissioners.

His second reason he taketh from the nature of representations, alleaging that if the Elders in their Consistory represent the Church, then whatsoever they either  
decree

decree or do agreeing to the Word of God, that also the Church decreeth and doth, though absent, though ignorant, both what the thing is, and upon what grounds it is done by the Elders: and this how consonant it is to Papists implicit faith, he leaveth it to wise men to consider. This argument is as much against the representations of Kings and States by their Ambassadors and Commissioners, it is against the representation of Churches by the Consistory of Elders, and so all the wisdom of Princes and States in their Embassages shall turne to implicit faith, because according to this ground, what the representing doth within the bounds of his Commission, that the represented doth *implicitè*. And now I shall leave to be considered by wise men these vast differences betwixt the Papists implicit faith, and the case of our Churches governed by Elderships. 1. The Church assenteth not to that which the Consistory of Elders decreeth or doth, except it be agreeing to the Word of God, as the Reasoner himselfe saith: but there is no such limitation in the Papists implicit faith. 2. The Consistory of Elders doth not presse any thing upon the Church, imperiously; or by naked wil and authority without any reason,

as the Church of *Rome* doth with those from whom she requireth implicit faith. 3. The Papists know not what those things be which they beleeve by implicit faith: so that such a faith is rightly called *mera articulorum fidei ignorantia*, a meere ignorance of the articles of faith: but the decrees of our *Elderships* whereunto our Churches do consent, are made knowne unto them. 4. Our Churches are by the judgement of Christian discretion to examine all things propounded unto them, even the decrees of the *Elders*, whereas Papists may not examine what the Church propoundeth or commandeth. 5. Papists by their implicit faith beleeve whatsoever the Church beleeveth, because they think the Church can not erre, but our Churches conceive not only their particular *Elderships*, but œcumenicall councils to be subject to error.

Ger. loc. theol.  
tom. 3. de Iustif.  
n. 114.

Pag. 11.

Come we now to his third generall reason: whereby he laboureth to prove that the consistorian course is contrary to the practise of the Apostolick Churches, because the Apostle, *1 Cor. 5.* writeth to the whole Church of *Corinth* to excommunicate the incestuous man. And that by these words (*when you are come together*) the whole Church is to be understood, he proveth

Pag. 12.

veth by three reasons : the strength of them all, we shall take together in one argument thus. *They among whom the fornicator was, who were puffed up when they should have sorrowed, and out of the midst of whom he was to be put, who had done that thing,* to whom it appertained to purge out the old leaven, and to whom the Apostle wrote *not to be commingled with fornicators or covetous persons,* they were to be gathered together into one, and to judge and excommunicate that incestuous person.

But they among whom the fornicator was, &c. were not the Elders alone, but the whole Church, *Ergo,* &c.

And now what shall this disputer say, if I cleave this his strong argument with a wedge of his own timber, thus, &c.

If they among whom the fornicator was, who were puffed up, when they should have sorrowed, and out of the midst of whom, &c. were to judge and excommunicate that incestuous person, then women were to judge and excommunicate him, and not men only. But the latter is absurd, therefore so is the former. My proposition he must either grant, or else say that the incestuous man was not to be put out of the midst of women, and that the Apostle did not forbid women to be commingled with fornicators. My assump-

tion is his own, Pag. 24. where he tels us from 1 *Cor.* 14. 34, 35. 1 *Tim.* 2. 12. that women are de-barred from liberty or right of voting in publick ecclesiasticall matters. Then let him see to the conclusion.

Pag. 15.

Another prooffe of the same point he addeth from 2 *Cor.* 2. where he writeth to these same *Corinthians* to receive pardon, and comfort the penitent : which I might repell in the same manner. But there is a word in that same Chapter which may cleare the thing, Vers. 6. *Sufficient to such a man is this punishment (or censure) which was inflicted of many.* Which *many*, if (as he saith in the next page) the Apostle had opposed to himselfe alone, and not to all, then he said but the halfe of that which he meant to say. He would have the *Corinthians* to think it enough that the man had beene publickly censured by so many as were in their Presbyterie. Now if he had beene censured by the whole Church, it had been more fit and emphaticall to have said *censured by all.* But there is another sence which well fitteth the place. *Heinsius* observeth that *πλείονες* is one thing, *οἱ πλείονες* another thing : the former noting those that exceed in number : the latter those that are chiefe in dignity, and that therefore the Apostle when he saith *ὁπὸ τῶν πλειόνων*, meaneth the rulers and Elders of that Church,

Exerc. sacr. in  
illum locum.

Church, so that the reading shall be this, *sufficient to such a man, is this censure inflicted of the chiefe.* In the same sence *Piscator* taketh the words : which also he doth illustrate from *Mat.* 12. 41. 42. *πλεϊον ιανã a greater then Ionah, πλεϊον Σολομωντος, a greater then Solomon.*

To conclude this case, the Apostle as in other Epistles; so in this, doth sometime point at common duties belonging to the whole Church, sometime at the duties of officers. That the whole Church of *Corinth* should have sorrowed for the incestuous man, and that it was a common duty to them, not to be commingled with fornicators, and to *have no fellowship with the unfruitfull workes of darknesse, but rather to reprove them* : In like manner it concerned them all to comfort him being penitent. But as for the judging, and excommunicating of him, that did belong only to the Presbytery of *Corinth*, and so *Calvin, Piscator, Paræus*, and many others expound the Apostles words.

His digression to prove that the Apostle alone, did not give forth sentence judicary upon the offender, is not against us, but against the prelatie party, therefore I passe it.

What he allageth from *1 Cor.* 1. 6. 7. 14. For the Churches right of suffrage in the election of Officers, we doe most hear-

tily assent unto it, with this distinction, that when the case is such, as it was in the examples alleaged, that is, when visible politicall Churches are to be erected, not having beene before, then the right of suffrage in elections, doth indeed belong to the whole body : And though this way of election were ordinary, it cannot prove that the people have the power of that authority in them, to which they elect the officers : no more then the Electors of the Emperour have in them power of the imperiall dignity, saith *Baynes*. But now it is not ordinary, for when there is already a settled Ecclesiasticall republike, or a Church with officers, the officers for the time being ought by their suffrages to elect the officers that are wanting, with the knowledge and consent of the Church.

Pag. 17.  
18.

Somewhat he demurreth upon *Act. 15.* for the vindication of which place, I refer my reader to the second part of the former Treatise, *Chap. 1. & 8.* Neither shall I stay to examine, by what Method either this discourse or the other about elections, falleth into the prooffe of his proposition, concerning that part of the Elders office, which standeth in the censuring of offenders.

Pag. 21.

He falleth at last into his owne channell, concluding it to bee a thing most equall, that the whole Church, should clearly  
and

and undoubtedly take knowledge of the contumacy of the person, that is to bee excommunicated, & of the crime for which, and this we also say with him.

One word I desire to have cleared before wee proceed. One of his grounds in his discourse about elections, is that the Church officers, as they are the servants of Christ Jesus, so also her servants for Jesus sake, 2. Cor. 4. 5. The professors of *Leyden* Synops. dist. 49. Th. 1. say well, that they are not properly the servants of the Church, but of God, and of Christ : They are not Lords of the Church neither, but Rulers, Guides, Bishops, and Pastors of the Church : yet not servants of the Church except, *objective*, that is, the servants of God in the Church, or for the Churches good. If this bee his meaning, it is well. But I doubt he hath another meaning, and that is, that the Church doth give the power (which is hers) unto her officers, as her servants to exercise it in her name. If this bee the matter, then let us marke with *Baynes*, that the Church doth not virtually and out of power make an officer, but shee doth it in Stewardlike manner, ministring to the sole Lord and master of the house, so that hee who is taken in doth not his office in her name, but in his masters name: as a Butler taken in by the Steward of the house, doth not execute his office in the stewards name, but in

Dioceff. tryall  
pag. 88.

in his masters, who only out of power did conferre it on him.

Pag. 22:

But now lest any should conceive of him and those of his side, that they either exercise amongst themselves, or would thrust upon others any popular or democraticall Church government: therefore he desireth the Reader to make estimate, both of their judgement and practice in this point, according to these three declarations.

Pag. 23.

First he saith they beleeve, that the externall Church government under Christ, is plainly aristocraticall and to be administered by some choyce men, although the state bee after a sort popular and democraticall. In respect of the latter, he saith it appertaines to the people freely, to vote in elections & judgements of the Church; in respect of the former, that the *Elders* ought to governe the people, even in their voting in just liberty, by propounding and ordering all things, and (after the voting of the Church) solemnly executing, either ordination or excommunication. Behold how he runneth upon the rocke of popular government, even whiles he pretendeth to have his course another way: God send us better pilots. I remember I have read in sundry places of *Bodin de repub.* that the state is oft times different from the government. But sure I am, this anti-constorian

Historian maketh not only the state, but the  
 government of the Church to be demo-  
 craticall, & that in the superlative degree,  
 for the government is democraticall, at  
 least composed of a mixture of aristocracy,  
 and democracy (which is the most that he  
 dare say of the Church government)  
 where the people have the liberty of ele-  
 cting their owne officers and rulers, and  
 where the Senat so farre observeth the  
 people, that they may not pass the finall  
 act, in any matter of importance, without  
 the knowledge and tacite consent of the  
 people, though the people doe not vote  
 in the Senat, nay though the Senat doe not  
 vote in the hearing of the people. Now  
 this seemeth not enough to those with  
 whom wee have now to doe. They will  
 have the people *freely to vote* in all judge-  
 ments of the Church. And what is that, but  
 the very exercise of jurisdiction by the  
 people, which is the democracy of *Movel-*  
*lus* condemned by *Parker* himselfe, who  
 maketh the exercise of ecclesiasticall po-  
 wer proper to the Rulers of the Church,  
 though he placeth the power it selfe origi-  
 nally in the whole Church. Let it further  
 be observed, what difference these men  
 make betwixt the Elders and the people  
 in the government of the Church : That  
 which they make proper to the Elders is  
 only the propounding and ordering of  
 matters, and the executing of some so-

*de pol. ecclē. lib.*  
*3. cap. 7.*

lemne act in name of the Church. This is no more then belongeth to the moderator or *Præses* in any consistory, But they will have the matter to bee determined according to the most voyces of the people. And so the new forme of Church government which is here laid before us, is a mere democracy with many moderators, which is the most monstrous government that ever was heard of.

His second declaration is, that the Elders may and ought at times to meet apart from the body of the Church, for deliberation. This if hee meane only of that which hee specifeth, the preparing of things so as publickly, and before the people, they may bee prosecuted with most conveniency. It is no more then what many require in moderators of Synods, to whom they think fit, that some Assessors, or Coadjutors be adjoynd for deliberating in private, upon the most orderly and convenient prosecuting of purposes in publicke: which as it hindereth not the government of Synods to be aristocraticall; so neither doth the deliberation of the Elders in private, hinder the government now in question to be democraticall. But if he meane generally, that the Elders may deliberate apart upon every thing whatsoever, which is to be voyced by the people, then I aske by what reason doth hee

he seclude from the deliberations those who are to voice? for to give being and force to an Ecclesiasticall decree by voycing, is more than to deliberate upon it, whence it is that Papists give to Presbyters a deliberative voice in Councils, but not a decisive voice, and we also permit any understanding godly man to propound a matter to a Synod, or to reason upon it, though none have power of suffrage but the Commissioners of Churches; So that he had greater reason to seclude the people from the voyces, than from the deliberations.

His third declaration comes last, and Pag. 24. that is that by the people whose right in voting they thus stand for, they understand not women and children, but only men, and them grown, and of discretion. Before hee did object to us that neither in Scripture nor in Greeke Authors, the name *Church* is used for the assembly of sole Governours: and to this I suppose I did give a satisfactory answer. But good Sir be pleased mutually to resolve us where you have read in Scripture, or in Greek Authors the name *Church* (setting aside all representatives of Churches and Assemblies of sole Governors) used for men alone, and them grown and of discretion, secluding women and children: for now I see your reserved Gloss upon those words *Tell the*

*Church: Tell all the men in the Parish that are growne and of discretion, you must not take so much upon you, as to expound that Text by a Synecdoche, which none that ever wrote upon it before your selves did imagine, and yet challenge us for expounding it by another Synecdoche, following Chrysostome, Euthymius, Faber Stapulensis, and many late Interpreters, who understand by Church in that place, the Rulers of the Church, which are the noblest part of the Church. I shall shut up this point with the words of Hyperius, who saith that we must not understand by the Church the whole multitude, *Sed potius electos &c.* But rather certaine choice Elders, noted for their learning and godlinesse, in whose power the Church will have to bee the judgement in such like causes, which is proved from that, that Matth. 18. after it was said, Tell the Church, it is added; where two or three are gathered together in my name, there am I in the midst of them. And 2 Cor. 2. he saith, Sufficient is this censure inflicted by many.*

Comment. in  
1 Cor. 5. 4.

Pag. 24,  
14.

We have now done with the Elderships of particular Churches, but there is another blow which I perceive is intended against classically Presbyteries and Synods provincial and national, for the due power by which my opposite would have the Church to be governed, hee layeth before us in this Assertion, that every particular vi-  
sible

*sible Church hath from Christ absolute and intire power to exercise in and of her selfe, every ordinance of God, and so is an independent body, not standing under any other Ecclesiasticall authority out of it selfe.* And this he will prove by ten Arguments : but I shall not need to multiply answers, as hee doth arguments, because many of them are coincident. The first, third, fourth, and sixth, doe all hit upon the same string. The first is thus: If those Pag. 26.

Churches, planted by the Apostolique institution, had power fully in themselves immediatly from Christ to practise all his ordinances : Then have all Churches the like power now. But the first is true. *Ergo.* Pag. 28.

The third thus ; Whatsoever was commanded by the seven Churches to be practised by each of them, apart, in and for themselves, that no Church of God must now omit. But Ecclesiasticall government was commanded to the seven Churches to be practised by each of them, &c. The fourth thus ; If the Church of *Corinth* had power and authority within her selfe to exercise Ecclesiasticall Government ; then ought not particular Congregations now to stand under any other Ecclesiastical authority out of themselves. But the first is true, *Ergo.* The sixth thus. If the Apostle Pag. 28, 29.

gave commandement unto the Eldership of *Ephesus* for the whole administration of all ordinances in that Church : then may

the Eldership of every particular congregation, administer among themselves all Gods ordinances. But the first is true, *Ergo*:

Now for answer to these: First, I simply deny the connexion of the proposition of the fourth argument, because it argueth *à genere ad speciem affirmative*, from the exercising of Ecclesiastical Government, to the exercising of it independently. Neither hath hee said any thing for prooffe hereof. Next, the Reader will easily perceive, that both in the first and sixth Argument his citations in prooffe both of the propositions and assumptions, have not so much as the least colour of pertinency, and farre lesse of prooffe. In both these arguments, when he would prove the proposition, he speaketh to the assumptiō, & contrariwise. But these things I delight not to insist upon: only I shall give two Distinctions, any one of which, much more both of them shall make these arguments wholly unprofitable unto him. First, I distinguish his propositions. That power & authority which the Church of *Corinth*, the seven Churches of *Asia*, and other Apostolicall Churches had to exercise Ecclesiastical government in and for themselves, the like have all Churches now which are of the like frame and condition: but the most part of particular Churches now are of a different frame and condition from the Apostolique Churches,

Churches, and so have not such fulnesse of power as they had. Put the case that the Apostolick Churches were no greater then might and did ordinarily assemble together into one place for the worship of God, yet since by reason of the troubles of those times (which suffered not the Christians to spread themselves abroad all the countrey over, but confined them within Cities and safe places) those Churches were not planted so thick and neare together, as that they might have the conveniency of Synodical consociation: hence it appeareth that they might do many things in and by themselves, which particular Congregations now having the conveniency of consociation with neighbour Churches, ought not to do in and by themselves. But this I have said *gratis*, having in my former Treatise at length declared that the Apostolick Churches (at least the most and principall of them) were greater then could assemble ordinarily in one place of worship, and that they were served with sundry both Pastors and Elders, & that therefore our Parochiall Churches ought not to be (in respect of the points in question) compared with their Churches, nor our Parochiall Presbyteries with their Presbyteries.

The second distinction which I have to propound is concerning the assumptions of the arguments now in hand. The Apostolick Churches did indeed ordinarily exercise Ecclesiasticall government and all the ordinances of Christ, in and for themselves, yet so that when the occasion of a Synode did occurre for determining a question which

which was too hard for particular Churches, and was also common to many Churches, in that case they did submit themselves to the authority of the Synod. Which hath also before beene made plaine from *Act. 15*. To practise all the ordinances of God in a Church is one thing, and to practise them independantly so as never to be subject to the authority of a Synod, is another thing. My antagonist doth after take it for granted & saith, that *all learned men have granted*, that the Churches of the Apostolick constitution were independant bodies. But whence are you Sir that would make your Reader beleieve there are no learned men in the Churches of *Scotland, France*, the low-countries, and the other reformed Churches which have the government of Presbyteries and Synods, conceiving it to be most agreeable to the Apostolicall patterne? Have you put out of the category of learned men all Protestant writers who in the controversies about Councils dispute against Papists from *Acts 15.2*. Why did you not among all your ineptinent allegations; cite some few of those learned men who grant the Apostolick Churches to have been independant bodies? But we must heare what more you have to say.

Pag. 32. Your first eight and tenne arguments are in like manner coincident. The first you frame thus. Such actions the Church may lawfully do wherein no law of God is broken. But there is no law of God broken, when particular Churches do in and among themselves exercise all Gods ordinances. *Ergo*. The eight thus. Whatsoever government

ment cannot be found commanded in the written Word of God, ought not to have any place in the Church of God. But the Government of Presbyteries and Synods over many particular congregations cannot be found commanded, &c. The tenth thus. It is a sinne against God to adde any thing to that forme and manner of ordering Churches which Christ hath set forth in the new Testament. But to subject particular congregations under any other Ecclesiasticall authority out of themselves, is to adde, &c. Pag. 34.

Now the word *independantly* must be added to the assumption of the first argument, else it cannot conclude what he affirms and we deny: for there is no question but particular Churches may exercise in and among them selves all Gods ordinances in those cases and with those distinctions which I have spoken of before, *part 2. chap. 2.* This being cleared I deny the assumption in all these three arguments. I expected prooffe for it, but he hath given none, except that it cannot for shame be denied. I had thought it rather a shamefull thing for a writer to trouble his Reader with arguments which he cannot make good. But what saith he to the professors of *Leyden* who hold the institution of Synods not to be humane, but divine, wch they prove from *Mat. 18. & Act. 15.* Nay what is more ordinary in Protestant writers then the applying of those words, *Where two or three are gathered together in my name, there am I in the midst of them*, unto Synods and Councils; and hence they condemne the popish Councils, in so much that *Bellarmin, Salmeron*, and other Jesuits have in this contradicted all our writers, telling us (as

Synopf. dyp. 49.  
Th. 10. ex. dyp.  
42. Thef. 62.

these men doe) that our Saviour meaneth not of Councils in these words. Moreover that commandement whereby we stand obliged to follow the example both of the Jewish Church in the Old Testament, and of the Apostolicall Churches in the New Testament, in such things as they had not for any speciall reason which doth not concerne us, is transgressed by the withdrawing of Congregations from subjection unto Synods. Of which things I have said enough before. It is now but a poore begging of that which is in question, to object that the government of Presbyteries and Synods hath no warrant from the Word of God.

Pag. 27. - Come we then to examine his other Arguments.  
 - His second he composeth thus. If Christ in *Mat.* 18. 17. where he saith, *Tell the Church*, doth mean a particular Congregation : then hath every particular Congregation an intire power in and of it selfe to exercise Ecclesiasticall government, and all other Gods spirituall ordinances. But the first is true. *Ergo*, for the proposition he citeth some Writers who do not speak of such a connexion as he had to prove. The assumption he proveth thus. That Church which Christ intendeth in *Matth.* 18. hath absolute power in and of it selfe to perform all Gods ordinances. But Christ intendeth in *Mat.* 18. a particular Congregation. Therefore every particular Congregation hath absolute power. &c. How bravely doth he conclude the point? *Spectatum admissi risum teneatis amici*. We will not examine our examiners logick : we know what he would say : and we would have him to know againe that Christ in *Mat.* 18. meaneth indeed some  
 fort

sort of a particular Congregation, but neither only nor independantly. Nay he meaneth all the Consistories of the Church higher and lower respectively, as *Parker* conceiveth, whose words I have before set down: and to this sense the threed of the text doth leade us, for as in the preceding words there is a gradation from one to two or three more, then to the Church, so is there a gradation (by the like order and reason) in the Consistories of the Church. *To status* upon this place acknowledgeth that *Diæ Ecclesiæ* reacheth as far as to an œcumenicall Councell, when particular Churches erre in their determinations, or when the cause is common to all the Churches, for example, when the Pope is to be condemned.

His seventh argument followes in my order, Pag. 31. and it runneth after this manner. Such offices and callings without which the Church of God is compleat and perfect for government, are superfluous and humane. But the Church of God may be compleat & perfect for government, without Presbyteriall and Synodicall offices and callings, *Ergo*. I answer by a distinction. Such offices and callings without which the Church of God are according to the course of Gods ordinary providence, or at all times and in all cases, perfect and compleat for government, are indeed superfluous and humane. But that such offices and callings without which the Church by the absolute power of God or at some times & in some cases is perfect & compleat, are superfluous & humane, we utterly deny. Now for the point of Synods I shall produce no other witnesses then those which this Disputer here taketh to be for him. *Whittaker* acknowledgeth of

*De Conc. q. 1.*  
p. 29.

De Pol. Eccle.  
lib.3.pag.131.

Councils that *Secundum ordinariam providentiam necessaria sunt ad bonam ecclesie gubernationem*: according to ordinary providence they are necessary for the well governing of the Church. Parker acknowledgeth Synods to be sometime necessary in the Church, and he giveth example of the Councell of Nice, without which the evils of the Church in the daies of *Constantine* could not have bin remedied.

Pag.33.

The ninth Argument remaineth, which is this. That government which meerly tendeth unto the taking away from particular Congregations, their due power is unlawfull. But the government of Presbyteries and Synods (as they now are) doth meerly tend unto the taking away from particular Congregations their due power. *Ergo*. I did expect some strong prooffe for the assumption of this argument, but we must take it as it is. He tels us out of *Master Barlow*, that no man under the degree of a Prophet or an Apostle may prescribe Gods Church and children patternes. Our Synods are further from prescribing patterns either of worship or Church government than himselfe is. The patterne and whole manner of Church government is set down in the Scripture, those circumstances excepted which are common to the Church with the Common-wealth, and are therefore determinable by natures light. Synods may not prescribe new patterns, no more may particular Churches: but Synods may in common causes, and extraordinarily prescribe unto particular churches, such things as particular churches may in particular causes and ordinarily prescribe to their owne members. If he will beleieve *Parker* (whom he thinks his owne) the authority which particular

particular Churches have severally is not lost, but augmented when they are joyned together in Synods. But we have before abundantly declared how Presbyteriall & Synodical government doth not at all prejudge the rights of congregations. As for that which here he addeth by way of supposition, putting the case that Presbyteries & Synods will not permit a congregation to reject some convicted hereticks, nor to chuse any, except unfit Ministers, this is just as if one should object against Parliaments, that (as they are now) they do meerly tend to the taking away of the right and liberty of the subject, and then for prooffe should put the case, that Parliaments will protect and maintaine Monopolists, Projectors, &c.

de pol. eccl. lib.  
3: c 13. p. 124.  
Supra, cap. ult.

Now in this drove of arguments, the drover hath set some like the weake of the flock to follow up behind. The first two are blind, and see not where they are going: for it maketh nothing against us, either that the Eldership of one congregation, hath not authority over the Eldership of another congregation, or that a minister should not undertake the care of more Churches then one.

Pag. 35.

His third, that presbyteriall power is never mentioned in the Scripture, is a begging of the thing in question, & is answered before; yet I must put him again in mind of Parker, who speaking of churches saith: *Legitur in Scripturis de conjuncta earū auctoritate, quando in Synodis congregantur.* We read in their Scriptures of their joynt authority, when they are gathered together into Synods. But there is a speech of Zuinglius against representative Churches, which he may not omit. Zuinglius doth indeed justly aske of the antichristian prelates, who had given them

Ib. p. 124.

A. 8. expla.

the name of a representative Church, & who had given them power to make Canons &c. yet hee addeth, *de his duntaxat &c. I speak of them only that are such, others who put themselves under not above the Scriptures, my writings shall nothing prejudice.*

Pag. 36.

Supra. cap. 2.

In the fourth place he objecteth, that whosoever shall deny their assertion, must hold two distinct formes of Church government to be lawfull, one where particular congregations do in & of themselves exercise all Gods ordinances; the other where they stand under another ecclesiasticall authority out of themselves. I answer it is most lawfull for particular congregations in and of themselves to exercise all Gods ordinances, according to the distinctions & rules above mentioned: but this is not repugnant to their standing, under the authority of presbyteries & Synods, for which let us againe heare a tender friend of congregations.

Parker ubi supra.

Pag. 129.

*Major quidem potestas est Synodi quam unius alienius Ecclesie primæ, & parochialis;* But goe we along.

His first argument is, that for this reason, among others the learned say the Pope is Antichrist, *viz.* because he will have men to appeale from their owne Churches unto him, and to stand unto his sentence and decree: and doe not the presbyteriall assemblies & Synods, take upon them an authority much like to it. Soft my master, Soft. Canno lesse serve you, then to match our Church governemēt with the papall usurpations. 2. I shall beseech you to remember, 1. The Pope is one and receiveth appellations monarchinally: a Synod consisteth of many, & receiveth appellations aristocratically: 2. The Pope receiveth appellations from other nations beyond Sea: presbyteries and Synods

Synods not so. 3. The Pope will have his sentēce received as infallible: presbyteries & synods acknowledge themselves subject to error. 4. The Pope acknowledgeth neither the Elders, nor the Elderships of congregations: which Presbyteries & Synods do. 5. The Pope acknowledeth no power ecclesiasticall on earth, except what is subject to him, yea derived from him: and who will say so of Presbyteries & Synods. 6. The Pope receiveth appellations in other causes then ecclesiasticall: Presbyteries and Synods not so. 7. Synods are made up of the Commissioners of Churches: The Pope neither hath any cōmission himselve from the Churches, nor will admit the Commissioners of Churches, to sit in judgement with him. 8. Synods when they receive appellations, are tyed to certaine rules of proceeding and judging, especially the Scripture. The Pope maketh his power boundlesse, and exalteth himselve, above the very Scripture. There shall be no end, except I stop in time. And what need I to make so many differences betwixt light and darknesse.

A sixth argument we shall now have, what more meet and reasonable saith he, then that every mans case be there heard & determined, where the fault was cōmitted. If this rule hold thē the Parliamēt or privy Councell, ought to go to every remote county & corner of the kingdom, to judge of such faults there cōmitted, as are proper for thē to judg.

His 7, 8, 10, 11. arguments must be gone with silence, Pag. 37. 38  
for they run upon the robbing of congregations of their right, the exercising of ecclesiasticall government, in all the apostolique Churches, & our according with Papists & the Hierarchy. All which objections have been before repelled; & it is somewhat  
strange

strange, that the disputer doth so often repeate the same arguments, to make up the greater number. A pretty art indeed : like that of the young logician who would needs prove, that the foure eggs upon the table were five, because two & three make five.

In this second clause of arguments there is only one behind, and that is, that by the titles given to all particular cōgregations, *viz. a kingdome, a family, a body, a Queen &c.* it appeareth that all ecclesiasticall auctority, ought to be in every one of the distinctly, wholly, entirely. Where let the reader observe, that he maketh the meaning of that place *Mat. 3. 2. the kingdome of God is at hand*, to be this, *a particular congregation is at hand*; also that he expoundeth *Eph. 2. 19. & Ps. 45.* of a particular congregation, which are meant of the holy Catholike Church. But say that every particular congregation is a kingdome, a family, a body, a Queene, how proveth he that these names doe agree to every congregation in respect of her externall policy, or ecclesiasticall government. Nay say they, doe agree in this respect, yet in a thousand examples it is to be seen, that one and the same thing is both *totum & pars*, the whole, & the part, in different respects. Whereof we have also spoken in the former treatise.

He concludeth, that by this time he doth suppose the reader perceiveth, that the Scriptures are every way for them, and against the Presbyteriall government, you shall doe well Sir to thinke better upon it; you have it yet to prove. Therefore goe to your second thoughts, and examine with me your not unexaminable examination. Farewell:







